THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

STANZAS.

"The spirit sought that better world,
Where pain shall be no more—
Departing as the hushed winds sink
When the tempest's strife is o'er."

My sister! my beautiful sister!
I saw her fade and die;
As a summer cloud will sink at eve
In the deep blue of the sky;
As some sweet star will beam awhile
Then sink and leave all gloom,—
As flowers bow beneath the blast
She sank unto the tomb.

My bright and radiant sister!
Her voice was full of glee,
And ever with a gush of joy,
Came thrillingly to me.
Life flow'd for her o'er golden sands,
And Hope a chaplet wove,
Whose every leaf was glittering
With the magic light of love.

My sweet and gentle sister!
Her love around our hearth
A halo cast to make it seem
A pleasant thing on earth.
And ever in the darkest hours,
That trusting love would come,
To wile us from our weary thoughts—
Like sunlight in our home

My pure and sinless sister!
She sank so sweet to rest—
We kiss'd the marble brow and deem'd
The slumberer must be bless'd.
Bless'd in the holy purity
Of a young spirit, given,
Free from the taint of worldly sin,
Early to God and heaven.

Hingham, Mass., 1838. Mary.

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

(*Continued from page* 177.)

Canon 7.—*Respecting the age, the prudence, the place or charge of persons to be ordained; and in what case Letters Dimissory are necessary.*

No bishop of this Church shall, in ordinary cases, admit any person to the office of deacon until he shall have attained the age of twenty-three years; and in no case to the order of priests until he shall have attained the full age of twenty-four, and in both cases a *bona fide* title shall be required; but whereas the necessities of this Church, in some cases, may render it inconvenient to defer ordination till the person to be ordained hath fully attained what hath been usually called the canonical age; therefore, in any such case, a bishop may admit a candidate to the order of deacons if duly recommended when he hath completed his twenty-first year, and after serving in that capacity he may be promoted to the order of the priesthood, if the bishop be satisfied, that during his service as a deacon, he hath conducted himself in a prudent and becoming manner, hath attained the full canonical age of twenty-four, and *hath also a particular place or charge assigned to him, wherein he may use or exercise his function;* without which relation to a particular place or congregation, no person shall be advanced to the order of priesthood in this Church; neither shall any of the bishops admit any person into holy orders whose title is not within his own diocese, unless he shall bring letters dimissory from the bishop of the diocese wherein his charge is placed. (For the form of letters dimissory see appendix No. 6.)

Canon 8.—*Appointing the solemn performance of the Office of Ordination, and the form to be used in making, ordaining, and consecrating Bishops, Priests, and Deacons.*

The welfare of the Church being most intimately connected with the ordination and function of the clergy, the ancient fathers, led by the example of the holy apostles, appointed prayers and fasts to be used for imploring the divine blessing and direction in setting apart for their solemn office those who were "ordained for men in things pertaining to God." The Episcopal Church in Scotland, therefore, sincerely venerating the appointment of the ember weeks, hereby requires that all her ordinations shall be performed at those seasons, unless for reasons of necessity, the bishop shall appoint another time; and also that all her ordinations be performed with public prayer, and imposition of hands, and (as hath been the practice of the Church ever since the restoration of King Charles II.,) according to the "form and manner of making, ordaining, and consecrating of bishops, priests, and deacons," used in the United Church of England and Ireland, adopting only a few necessary verbal alterations, such as saying, "this Church," instead of "this realm," or "this Church of England."

Canon 9.—*Requiring from Persons to be Ordained Subscription to the Thirty-nine Articles of Religion, and certain Oaths to be taken by them.*

Whereas by the act of the thirty-second of George III., entitled, "An Act for granting relief to Pastors, Ministers, and Lay Persons of the Episcopal Communion in Scotland," it is enacted that every such pastor or minister shall subscribe a declaration of his assent to the Thirty-nine Articles of the Church of England; therefore, no person shall hereafter be received into the ministry of the Episcopal Church in Scotland until he hath first subscribed, (according to the form subjoined in the appendix No. 7,) willingly and *ex animo*, to the Book of Articles of Religion, agreed upon by the archbishops and bishops of both provinces of the realm of England, and the whole clergy thereof, in the convocation holden at London, in the year of our Lord one thousand five hundred and sixty-two, and hath acknowledged all and every the articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the word of God. And forasmuch as the bishops of this Church have no authority to administer the oaths which are required by law at the ordinations of deacons and priests, every bishop shall, at the ordination of any candidate for the ministry, obtain the presence of a magistrate at the time of ordination, for the purpose of administering the oaths at the regular period of the service; but if this cannot be done, he is to require from such a candidate a certificate from the magistrate before whom he shall have taken the said oaths; and together with these oaths every person at his ordination shall promise (according to the form in the appendix No. 8,) to render due obedience to the canons of this Church, and to show in all things an earnest desire to promote the peace, unity, and order of that part of the flock of Christ in which he shall be authorized to exercise his ministry.

Canon 10.—*Appointing the Conditions and Mode of Institution to a Pastoral Charge.*

Whereas it has never been the practice of this Church, nor the wish of her bishops, to interfere directly or indirectly with the funds or temporalities of her congregations; it is therefore fully acknowledged that the right of presentation to any chapel, vacant within her pale, is vested in those who are appointed to manage its affairs, whether known by the title of trustees, churchwardens, vestrymen, managers, proprietors, or directors, and who, in virtue of their office, procure the means of the ministers' support; yet, to preserve the ancient and regular discipline of an Episcopal community, it is hereby enacted that no presbyter shall take upon himself the pastoral charge of any congregation to which he may be presented, before the deed of presentation (see appendix No. 9) be duly accepted by the bishop; and no bishop shall institute to a pastoral charge in his diocese any clergyman, without requiring him to produce letters of orders from some bishop of this Church, or of one of the Churches enumerated in canon 15, together with the proper testimonials required for institution, countersigned by the bishop of the diocese. Likewise, it is required that he shall present a certificate that he has gone through a regular course of education in some college or university, as is required of our own native students by canon 6. And if the candidate for institution shall have come from any one of these Churches, and have resided in Scotland for any length of time, he must present not only the proper testimonials from his mother Church, but likewise a similar testimonial from two or more Episcopal clergymen, to whom he has been known during the period of his residence in Scotland, (see appendix No. 10,) as well as a solemn promise of obedience to the canons of this Church, as enjoined by canon 9, (see appendix No. 8,) in which case no bishop shall refuse to grant institution to a person so presented. But if no election shall be made within six calendar months after a vacancy hath taken place, the right of nomination of a pastor shall then lapse to the bishop of the diocese, whose appointment shall be binding on all the members of the congregation. (For the form of institution see appendix No. 11.)

Canon 11.—*Requiring Presbyters to make Personal Residence in the place where their Pastoral Charge lies, and not to be absent but for a limited time.*

In chapter three of the Scottish canons above mentioned, entitled, "Of Residence and Preaching," it is justly observed, that "the many inconveniences which result from the nonresidence of ministers, require that some provision be made thereanent:" therefore, it is hereby decreed, that every presbyter having a pastoral charge in this Church shall reside in some place of easy and convenient access to the members of his congregation, and shall not at any time leave or absent himself from his charge, (unless for some very urgent cause,) without providing a substitute, in terms of canon 15, and also obtaining the permission of the bishop.

Canon 12.—*Requiring Soberness of Conversation and Decency of Apparel in Ecclesiastical Persons, as well as a proper attention to the Good Order of their Families.*

In the canons of the United Church of England and Ireland, as well as in those intended for the Church of Scotland, it is expressly ordered that "no ecclesiastical persons shall at any time, other than for their honest necessities, resort to any taverns or alehouses, neither shall they give themselves to any base or servile labor; or to drinking or riot, spending their time idly by day or by night, playing at dice, cards, or tables, or any other unlawful games unbecoming their sacred function; but at all times convenient they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which appertain to honesty, and endeavoring to profit the Church of God." To the spirit of what is here enjoined, the clergy of this Church are therefore required carefully to attend; and they shall use such a decent form of apparel as becomes their sacred character, avoiding every appearance of fashionable levity, either in dress or demeanor, that is inconsistent with the gravity of their profession or which might deprive it of that respect which is due to it. For the same reason the ancient canons of the Church did strictly prohibit "the admitting of any to the office of a bishop, presbyter, or deacon, who had not brought their families to be Christians," whereby all ecclesiastical persons are taught the necessity of looking well to the order and good government of their households, and of training up their families in such a religious course as may show to others an encouraging pattern of piety and virtue. All which must be duly observed under pain of the censures of the Church, to be inflicted according to the quality of the offence.

Canon 13.—*Pointing out the Proper Clerical Studies.*

A studious life being of great consequence to the right discharge of the duties of the clerical office, it is hereby earnestly recommended that the clergy of this Church apply themselves diligently to the study of the holy Scriptures in the original languages, and the writings of the fathers of the apostolic and two next succeeding ages, and that the younger clergy in particular be attentive and diligent in the course of study prescribed to them, so that they may be able to answer such questions as the leading books in that course may suggest, and which the bishop at his visitation may think proper to put to them, as well as that they may be able in their sermons, and otherwise, to instruct the people under their charge in the truly catholic principles of that pure and primitive Church.

Canon 14.—*Requiring the Clergy of this Church to continue in their Sacred Profession.*

As every clergyman of this Church, as well as of the United Church of England and Ireland, at the time of his receiving authority to execute the office of a deacon, declares himself to be "inwardly moved by the Holy Ghost to take upon himself this office and ministration, to serve God for the promotion of his glory and the edifying of his people;" therefore, in order that he may be warned of the danger of dissembling with the Spirit of Truth, it is hereby declared, that if any person exercising his ministry in this Church shall afterwards give up the exercise of his ministerial functions, and betake himself wholly to any worldly business, he shall be incapable of ever resuming the exercise of any ministerial office in the Church, the sacred service of which he hath thus shamefully abandoned.

(*To be continued.*)

From the British Magazine.

MR. FABER ON PRESBYTERIAN ORDINATION.

Sir,—As you have inserted in the British Magazine for this current October two attacks by Mr. Crosthwaite and by Mr. Dowling, upon my work on the Vallenses and Albigenses, you will I conclude not refuse to insert also some few remarks upon those attacks.

I. That your readers may understand the matter in hand, it will be necessary to begin with giving a correct statement of the case, so far as respects the attack of Mr. Crosthwaite.

1. The apostolical institution of bishops, with the power of governing superintendence over the clergy, is so clear, both from Scripture and from ecclesiastical history, that no sane person would ever think of disputing it. Hence it follows, that any question respecting Episcopacy does not, in the slightest degree, hinge upon *this* point.

But while all must admit the apostolical institution of governing bishops, a question forthwith arises touching the *aspect* under which the apostles thought it good to institute governing bishops in the Church.

(1.) Did they institute bishops, as a new and distinct order in the ministry, with certain privileges, such as that of ordination, exclusively inherent in them *quoad ordinem?*

(2.) Or did they, under the official name of *bishops*, institute certain presbyters to preside over other presbyters, only as the first among equals, with certain privileges, such as that of ordination, wisely intrusted to them *quoad disciplinam?*

2. *Here*, I take it, lies the true question. Consequently, if any person, when entering upon the subject, merely sets himself to prove *the apostolical institution of bishops*, he throws away his valuable time and labor in *establishing* what (as I have said) no sane person would ever think of *disputing*.

3. Now the *possible*, not the *certain* case of the Vallenses and the Albigenses led me to notice the fact of the consecration of Pelagius to the episcopate of Rome, in the year 558, by two bishops and a simple presbyter conjointly.

(1.) This fact seemed to draw after it the inference, that in the middle of the sixth century the power of ordination was thought still to reside in presbyters; so that in cases of *necessity*, they might validly exercise it, although in every *ordinary* case discipline required that it should be exercised only by the presiding bishop.

Except such an inference be admitted it seems impossible to account for the recorded fact; a fact the more remarkable, because so far as I am aware, there is no evidence that Pelagius, when in full possession of the Roman episcopate, was ever reconsecrated by three bishops *exclusively*, on the score that his *first* consecration, by two bishops *and a presbyter* was in itself null and void.

(2.) For let us, in imagination, transfer the case of Pelagius to present times.

If an unprincipled government wished to force an obnoxious bishop upon any English diocese, and if no more than *two* existing bishops could be found willing to join in his consecration, how, in such a supposed case, would that government act?

Would they, like the imperial legate Narses, and the two bishops of Perusium and Terentinum, and the clergy and the laity who constituted the party of the unpopular Pelagius, call in a presbyter, because they could not procure a *third* bishop?

Or would they at once proceed to a consecration by only *two* bishops; alleging that where *three* bishops could not be procured, *two* were amply sufficient?

That they would adopt the *latter* plan there can, I think, be no reasonable doubt; and they would adopt it evidently on the ground that it were *useless* to call in a presbyter who possessed no power of ordination, and whose concurrent officiation would thence be justly deemed altogether nugatory and invalid.

If, then, in the present day, a presbyter would *not* be called in, on the ground that *he possessed no power;* then plainly, in the sixth century, since a presbyter *was* called in, Andrew of Ostia to wit, that he might *join* in the Episcopal consecration of Pelagius, there must have been a *general* persuasion among the *enemies*, as well as among the *partisans* of Pelagius, that *he possessed the power albeit no more than a presbyter;* though in ordinary cases, for the sake of discipline and unity, and the better government of the Church the *exercise* of that power was suspended.

4. On this fact, which lay before me recorded by Anastasius the librarian, I thought that some light might possibly be thrown by the historical testimony of the Roman Clement in the first century, and by the exactly concurring historical testimony of Jerome, in the fifth century, which last is somewhat more than a hundred years older than the recorded fact itself.

Clement tells us that in his time there were in the Church three ranks or gradations of clergy analogous to the high-priest and the priests and the Levites of the Mosaical dispensation; but then, by the very necessity of his application of a prophecy of Isaiah, he *also* tells us that these *three* ranks of clergy constituted no more than *two* orders; for, through the medium of the prophecy, he declares that there were only *two* orders in the Church, that of bishops and that of deacons, thus sub-including (as I suppose it must be allowed) the class of presbyters in the class of bishops.

Such is the testimony of Clement; and in words, at least, that of Jerome exactly agrees with it.

These two testimonies I apprehended, though perhaps very erroneously, threw light upon the otherwise apparently inexplicable case of Pelagius, and at the same time served to explain the language of Ignatius.

Whence my general conclusion was, that *until better informed* I would not venture to deny the validity of presbyteral orders; and thence, by implication, unchurch both the Established Church of Scotland and perhaps all the various Protestant churches of the continent.

5. Such was the substance of my note; wherein, I trust, there was nothing either unseemly or dogmatical; and Mr. Crosthwaite, in a tone which possibly might have been exchanged not unprofitably for a better, would apparently meet it by asking whether it was necessary to inform me that by Hooker, and Bingham, and Potter, the evidence of Jerome has been demonstrated to make nothing for our adversaries.

Certainly it makes nothing for those adversaries who, in their day, would contend that Episcopacy is an *unlawful* form of ecclesiastical government, and that all the world is bound in conscience to adopt *exclusively* the Presbyterian model; but *this*, I take it, is not precisely the point before us. The question, as I have fully stated it above, is altogether of a *different* character; and it may be doubted whether those eminent writers either answer it, or even attempt to answer it. Be this, however, as it may, I *guess* (as our transatlantic brethren say) that Mr. Crosthwaite would have done better had he explained Clement of Rome, and untied the knot of that consecration of Pelagius from which we occidental clergy may *all* be said to derive our pedigree, instead of taunting *me* with questions which in some societies will haply be thought not altogether becoming.

6. So far as I can understand the drift of Mr. Crosthwaite's letter, his *real* business was this, to establish, upon adequate historical testimony, the alleged fact, (for *this* I suppose is the fact which he *would* allege,) that *governing bishops were appointed by the apostles, as a new and distinct order, in the strict technical sense of the word order, with the power of ordaining others,* exclusively inherent *in them quoad ordinem, and not* simply intrusted *to them quoad disciplinam.*

The *impossibility* of establishing this alleged fact I was very far from asserting. I merely intimated that I would not rashly venture to deny the validity of presbyteral ordination, as it occurs in the Established Church of Scotland, until the alleged fact *was* established. I hope there is neither harm nor disgrace, as I claim not to be a pantologist, in confessing *my own* inability to establish it: but I have not the vanity to say, that it is *therefore* incapable of establishment. Should Mr. Crosthwaite take the matter in hand, let him by all means do it. But at the same time let him not fall either into the frequent irrelevancy of adducing the circumstance that *no case of an ordination by presbyters exclusively occurs in old records*, or into the common error of fancying that he has done his business merely by establishing (what no sane person doubts) *the apostolical institution of governing bishops.*

The *first* is nothing more than what might be expected from this very *apostolical institution;* while the fact of even a *consecration* by two bishops and a presbyter is not easily accounted for, save on the principle evidentially laid down by Jerome, and corroborated by Clement.

The *second* is an absolute waste of time, both because it is a work of pure supererogation, and because it bears not the slightest degree upon the *real* question.

7. At present, *until better informed*, I perceive not why my sentiments should differ from those of the excellent Bishop Hall. If Mr. Crosthwaite chooses to be *episkopou episkopoteros*, he doubtless has an Englishman's right to follow his own humor. *Quisque suos patimur manes.*

A scandal, says the sober and moderate prelate, is intended to raise envy against us, as the "uncharitable censurers and condemners of those Reformed Churches abroad which differ from our government. Wherein we do justly complain of a slanderous aspersion cast upon us. We love and honor those sister Churches as the dear spouse of Christ. We bless God for them; and we do heartily wish unto them that happiness in the partnership of our administration, which I doubt not but they do not less heartily wish unto themselves.

"*Good words!* you will perhaps say; *but what is all this fair compliment if our act condemn them, if our very tenet exclude them? For if Episcopacy stand by divine right, what becomes of those Churches that want it?*

"Malice and ignorance are met together in this unjust aggravation.

"First, our position is only affirmative; implying the justifiableness and holiness of an Episcopal calling, without any further implication.

"Next, when we speak of divine right, we mean not an express law of God, requiring it upon the absolute necessity of the being of a Church, what hinderances soever may interpose; but a divine institution, warranting it where it is, and requiring it where it may be had.

"Every Church, therefore, which is capable of this form of government, both may and ought to affect it; as that which is, with so much authority, derived from the apostles to the whole body of the Church upon earth; but those particular Churches to whom this power and faculty is denied, lose nothing of the true essence of a Church, though they miss something of their glory and perfection, whereof they are barred by the necessity of their condition; neither are liable to any more imputation in their credit and esteem, than an honest, frugal, officious tenant, who notwithstanding the proffer of all obsequious services, is tied to the limitations and terms of a hard landlord." *Bishop Hall's Humble Remonstrance*, works vol. ix. p. 634.

8. It was on the principle, and in the very language of Bishop Hall, that in my Primitive Doctrine of Justification, I ventured (let Mr. Crosthwaite forgive me this wrong) to style the Established Church of Scotland *our valued sister in* Christ; and it was on the same principle that I vindicated (if *in matter of fact* such vindication should be *necessary*) the character of *legitimate Churches* to the two ancient communions of the Vallenses and the Albigenses.

Yet, with much amusing simplicity, Mr. Crosthwaite puts to me the following very ugly question; whereby, sans all hope of escape, he would fairly drive me into a corner:—

"Are we to understand that, sooner than give up *the two Churches of history*, Mr. Faber is willing to join the Presbyterians?"

Bishop Hall, I dare say, would tell Mr. Crosthwaite that I might do many better things than the *one*, and that I might do many worse things than the *other*. But while I perceive no *evidential* reason for giving up the two churches of the Vallenses and the Albigenses, I perceive, saving Mr. Crosthwaite's presence, just as little *logical* reason for my joining the Presbyterians. With my own Episcopal ordination, and with my own Episcopal Church, I am perfectly satisfied; but because I am disinclined, *without evidence*, to unchurch the Presbyteral Church of Scotland, I really, even with all the aid afforded me by Mr. Crosthwaite's dialectic spectacles, am not acute enough to discern why, under *such* circumstances, I should be morally obliged to desert my own Church, and join another Church. As good Bishop Hall speaks, sister Churches, inasmuch as they constitute the dear spouse of Christ, may surely love and honor each other, without any implication of a *binding necessity*, that the contented children of the *one* sister should *therefore* deem it imperative, with bag and baggage, to move bodily and permanently into the quarters of the *other* sister. A good humored *visit* of cousinship might, peradventure, be no bad thing; but I see not why, under the tutelage of Mr. Crosthwaite, instead of a *visit* we should inflict a *visitation*. If my lot had been fixed in romantic Scotland instead of merry England, I should have dutifully rejoiced in placing my humble ministration under the superintendence of such a man as Bishop Russell; but I should not *therefore* have rapidly jumped to the conclusion that I was pledged to pick a quarrel with the *not* Rev. Dr. Chalmers.

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III. Lest the length of this epistle should alarm you, I beg to assure you, Mr. Editor, that I have neither wish nor intention to continue a very bootless controversy; but since you have admitted two attacks made upon me *by name*, you cannot, in common equity, exclude a statement with which, save for those two attacks, your pages would never have been encumbered. The Welsh justice, as I remember, made it a point, as being by far the least troublesome, to hear only *one* side of the question; but the editor of the British Magazine will never forget the wise old proverb, *Audi alteram partem.*

From the Banner of the Cross.

CERTAIN EPISCOPAL RIGHTS.

Mr. Editor,—Some of our periodicals have recently mooted the question of the extent of a bishop's right to use the churches, and discharge pastoral functions in his diocese; and there have been arguments on the subject which have not appeared in print: it is one therefore of some interest. May I be allowed to state my own opinion concerning it, without any immediate reference to those discussions, and deferring entirely to those who are better informed?

The extreme views on this point are these: On the one hand it is alleged, that the bishop is the proper pastor of his whole diocese, and that his clergy are but deputy pastors under him; so that he has the right to perform as much pastoral and parochial duty as he can or will, no matter how entirely it may exclude the parish clergy from their respective stations. On the other hand it is maintained, that a bishop can perform none but strictly episcopal offices, in his own right, within the parish churches or limits of his clergy; while for any further ministrations, he must have their consent. In my judgment, both these extreme views are incorrect. The former, because it leads to the monstrous conclusion that a bishop may eject one of his presbyters, or many of them one by one, from all sacred functions within his cure, by taking his place and discharging them for him. The latter, because it deprives a bishop of the right of general preaching, and of general pastoral ministration among the people under his episcopal supervision.

For authority in this matter, I go to our supreme constitution, i. e. holy Scripture, to our implicit legislation. I may extend my remarks beyond the point immediately before me, but it will be in order to make them the clearer.

We learn from Scripture, that presbyters execute their functions by divine right, as much as bishops do theirs: for we read in Acts xx. that the elders of Ephesus were made "overseers" or presbyter-bishops by "the Holy Ghost," and that they are "to take heed to the flock, and feed the Church of God;" this is their vested right, to be exercised indeed under proper regulations, but not to be taken from them or supplanted, except by the due course of discipline. We also learn from Scripture, that bishops are like Timothy, "To preach the word, do the work of an evangelist, [or gospel-preacher,] and make full proof of their ministry," i. e. "fulfil" all the parts of it: like Titus also, bishops are to preach to all classes, aged and young men, aged and young women, servants, "all men," speaking, exhorting, rebuking, putting in mind, affirming constantly: it is their duty to minister episcopally and preach to their whole charge or diocese; it is also their right to perform other ministries among them; and this implies their right to use the places where preaching and other ministries are commonly performed, in other words the parish churches; since an Episcopal chapel or cathedral would be insufficient for the purpose: but this right they are so to exercise as not to infringe the right of their clergy just mentioned. For the adjustment of the two rights, there may be either duly enacted laws, or what is better, a mutual friendly understanding.

Our implicit ecclesiastical legislation is the next authority. And here we first notice, that the constitution orders the General Convention to meet statedly: and although this body may meet in any building, even in a barn, as it may also in the open air, yet a church is so entirely the fittest place that we may justly hold that it has a right to use, whether for its devotions or its business, any Episcopal church in the United States: the same may be said of the Diocesan Conventions, within the limits of the dioceses respectively. Moreover, if a special Convention is to be called, the authority calling it has the right to demand the use of any church as mentioned, for the organizing of the body; and when organized, that body has itself the right, either to continue there or to occupy another church.

We next observe, that clerical trials are provided for in part by the constitution, and in part by the general and diocesan canons: and this, I think, implies that the judicatory has a right to occupy for the purpose any church or vestry room within the jurisdiction concerned, if it think proper so to do. We find also in the canons, that the presiding bishop, with other bishops, is to consecrate bishops elect: and this acknowledges the right in him, or in his representative, to use for the purpose any Episcopal church in our country: other places are here out of the question, for the rubric says, "when all things are duly prepared *in the Church*," and again the chief bishop "sitting in his chair near the holy table." The canons concerning ordination, particularly as connected with the rubric's naming the Episcopal "chair" and the "holy table," recognize the same right in each bishop within his own diocese. So with the canon relating to the delivery of Episcopal charges.

Canon 25 directs each bishop to "visit the *churches* within his diocese." By the word "churches" is meant probably the several congregations; and thus the canon implies that it is the duty of the people to meet the bishop on such occasions. And it also implies, that *he* has the full right to use the material churches, the houses of worship, for the purposes of his visitation.

Not only the constitution, rubrics, and canons, but the offices likewise of our Church, are parts of its implicit legislation; and one of these plainly shows that a bishop has a right to the pulpits, as well as to the other places for ministering, in the churches under his jurisdiction. The first collect in the office for consecrating a bishop, contains the petition, for "all bishops," "that they may *diligently preach* thy word;" the prayer next to the last, "that he may evermore be ready to spread abroad thy Gospel;" the last prayer, "that he preaching thy word," &c. In one of the questions, it is asked of the bishop elect, "Are you determined out of the same holy Scriptures to instruct *the people committed to your charge?*" i. e. the people generally of his diocese. These duties cannot be performed by preaching only now and then, or merely in a cathedral or Episcopal chapel, where only a few of his "charge" can attend: they require frequent access to the parish pulpits. And therefore, this office recognises the right of such access to them to be in the bishop.

Besides the right to the use of the church and pulpit, the bishop has the disposal of all matters at a confirmation, or ordination, or consecration of a church; for the language, "*the* minister," "*the* priest," which pervades the rubrics in the ordinary services is dropped in these offices; and we have the expressions, "*some* minister appointed by the bishop; *a* priest shall present unto the bishop; the priests present; the clergy who are present; such of the clergy; the minister appointed:" which features imply, that at these times the parish minister or priest loses his distinctive character, and the bishop has entire authority; the rector is not mentioned even in the office for consecrating a church, though the wardens and vestry are. No right interferes or intermingles with that of the bishop on occasions purely Episcopal.

On the other hand, and to come to our explicit legislation, in the whole fabric of the ordinary services, except two parts of the communion office, "*the* minister," or "*the* priest," is recognised as the officiator, meaning obviously the parish minister or priest, or his representative. Here then, unquestionably, is a right vested in the parish clergyman; and it is guarded from intrusion, on the part of other clergymen, by the further explicit legislation, (canon 31,) which forbids their officiating within his cure, except as he gives them permission. But neither these rubrics nor this canon can be so interpreted as to destroy the scriptural and implicitly acknowledged right of the bishop, or impede his scriptural and implicitly declared duty, to "preach diligently the Gospel, evermore to be ready to do the work of an evangelical herald, constantly affirm the truth, and the duty of those who have believed in Christ, and fulfil all his ministry among the people committed to his charge," through his whole diocese. Our Church never designed such an interpretation, contrary to the word of her Master, and her own ritual; her language at the consecration of a bishop is clear enough proof to this effect, and should yet greater plainness of speech on her part ever be called for, she would at once vindicate her apostolic character, and put her negative on such an *un*apostolic construction of her laws. But at present no further legislation is required. In practice the right of the parish clergyman and that of the bishop never interfere. And I trust that this government by the law of love will always prove sufficient, without any law more definite.

Concerning catechising, catechetical lectures, and parochial instruction, the directions of our Church are somewhat remarkable. All such duty is *expressly* imposed on "the minister of every parish," (rubric,) on "the ministers of this Church who have charge of parishes or cures," (canon 28.) The language appears to make this department their exclusive right and duty; but as they often depute the work to a brother clergyman, officiating for them at the time, so I judge it may be shared by the bishop, as one of the "parts of the ministry," which he is to "fulfil." Yet like all the more intimate pastoral functions, it is not to be shared without much deference to the parish minister.

And that the bishop may thus "make full proof of his ministry," I think he shares (not forgetting the reservation just mentioned) with the "minister of every parish," (rubric,) the right of allowing persons to come to confirmation; but of course he may not place their names on the minister's list.

In conclusion then, it appears to be the voice of Scripture and of our Church, that presbyters perform their functions in their own right, conferred through Episcopal hands by the Holy Ghost, and are not the mere deputy pastors of the bishop as the chief pastor; they receive their commission from him, are bound by his "godly admonitions," and must "submit to his godly judgments," in the way of discipline; but they do not depend on his will, in any other sense, for the continuance of their holy functions. The bishop, however, does not lose the pastoral character when conferring it on his presbyters. Episcopacy, in granting rights to them, does not lose them in itself. Neither Scripture nor our Church allow so great an absurdity, so grievous a dis-

paragement of the highest ecclesiastical office. They both require the bishop to preach and minister generally throughout his flock. And to do this he must often, not supplant his clergy in their work, but share it with them, and on his own right. And this can all be done, and is continually done, without any formal rule, but merely by friendly arrangement.

Should this argument lead to a fuller developement of the matter discussed, the present writer will be much gratified.

From the British Magazine.

BISHOP WILSON'S MEMORANDA

Sir,—In the life of Bishop Wilson (by Cruttwell), prefixed to the folio edition of his works, we find certain heads of advice given to that holy bishop, at the time he was ordained deacon, by a friend whom he greatly esteemed and loved.

These suggestions Wilson himself valued so highly that he kept to the end of his long life the little memorandum book in which they were written, and was used to set down therein many of his private prayers and meditations.

After saying this, it would be presumptuous for me to add any thing for the purpose of recommending these admonitions to the serious consideration of such of your readers as are in holy orders, or in course of preparation for the ministry.

But there is one passage in particular which I will venture to extract; for I am anxious to direct attention to it, as showing how many reverential customs were usually observed by the more strict Churchmen of those days (A D. 1686) which have now fallen into entire or partial disuse.

"Never to miss the Church's public devotions twice a day, when unavoidable business, or want of health, or of a church [as in travelling,] does not hinder. In church to behave himself always very reverentially; nor ever turn his back upon the altar in service time, nor on the minister, when it can be avoided; to stand at the lessons and epistle as well as at the gospel, and especially when a psalm is sung; to bow reverently at the name of Jesus whenever it is mentioned in any of the Church's offices; to turn towards the east when Gloria Patri and the creeds are rehearsing; and to make obeisance at coming into and going out of the church, and at going up to and coming down from the altar; are *all* ancient, commendable and devout usages, and which *thousands* of good people of our Church practise at this day, and amongst them, if he deserves to be reckoned amongst them, T. W.'s dear friend."

Now where can you find one, in the present day, who observes, I do not say these very practices, but any such system of holy reverence as this? yet we have clear and distinct testimony, that one hundred and fifty years ago *all* these usages were observed by thousands of the members of our Church.

Is it not certain, then, that we have greatly changed our standard of the veneration due to sacred things since then?

And is it not probable that the irreverence, which has now grown to such an alarming height, may have been greatly fostered and increased by the wilful and allowed disuse of so many practices which were calculated to keep up a spirit of holy awe in men's minds?

If a higher standard were set before the multitude, even their conduct would not be so bad as it is now our misfortune to witness.

And if the service of Almighty God, and his holy house and altar, were duly honored even by a few, we should, I think, have good reason to hope that the religious controversies would be conducted in a different spirit—in a spirit more like that of Laud, and Ken, and Kettlewell, and Bishop Wilson himself.

And surely if at any time of her history the Church in this kingdom made her protest faithfully, and in the true spirit of the gospel against the antichristian errors of Popery, it was in this early part of the reign of James II.

Does it not then appear that our best defence against Romanism is, to cultivate the true and primitive spirit of reverence for sacred things and sacred places, and maintain and restore, if interrupted, so far as we can, all commendable and devout usages tending to maintain that spirit which shall appear to have the sanction of the purest antiquity?

For veneration for what is sacred is to serious and humble minds so necessary a feeling that it is vain to attempt to extinguish it; not to say how very wrong it must be so to do.

Enthusiasm may take up men's minds for a little while, but as soon as they grow calm they cannot but feel that it is right to reverence holy things, and wrong to dishonor them. The natural consequence is, that they find themselves forced to approve, and are often thus tempted to join, those who make a show of such reverence, even though their veneration for what is sacred be made contemptible by tinsel pomp, and corrupted by profane idolatries.

If this be so—if these holy men among our ancestors, the saints of our branch of the Church were right, it must, I think, follow that he is most faithfully and effectually protesting against Popery who cherishes and maintains in every possible way a true and deep-seated reverence for holy places and holy things; while *he* is in fact most powerfully serving the cause of Romanism who, glorying in his own contempt for ancient devotional usages, is accusing every one of Popery whose veneration for churches and altars should exceed that standard which he has taken up in his own mind or received from the traditions of men.

The New See of Manchester.—The Gazette contains an announcement, that her majesty in council has approved of, and ratified, the "scheme" or recommendation of the Church Commissioners, which bears date July 28, 1838. This scheme, amongst other things, recommends that as soon as either of the present bishops of St. Asaph or Bangor shall die, or be translated to any other see, the two sees shall be forthwith united under the style and title of "the see of St. Asaph and Bangor;" and that the surviving or remaining bishop of St. Asaph or Bangor, as the case may be, shall become bishop of the united sees, with an annual income of five thousand two hundred pounds, secured to him out of the Episcopal revenues of the two dioceses. It is also recommended by the commissioners, and ratified by the queen, that whenever the sees of Bangor and St. Asaph are united, Manchester, including the whole of Lancashire (excepting the deanery of Furness) shall be detached from the bishopric of Chester, and forthwith become a bishopric. The income of the newly created bishop is to be four thousand five hundred pounds per annum; and the collegiate church of Manchester is to be constituted a cathedral church, and the wardens and fellows are to bear the rank of dean and chapter of the said cathedral. The income of the bishop of St. David's is to be raised to four thousand five hundred per annum, and that of the bishop of Llandaff to the sum of four thousand two hundred pounds, upon the first avoidance of these sees. A further annual sum of three hundred pounds is to be paid to the bishop of Llandaff until an Episcopal residence shall be provided in that see.—*British Magazine.*

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Your correspondent "Unus" wishes to have "light" on the subject of certain omissions in the Institution Office, made by the committee for correcting the Standard Prayer-book, I also have read their "statement," and think I find "light" enough there. And that your readers may judge for themselves, I offer them first the two following paragraphs from that statement.

"In the Institution Office, the words 'associated rector' are erased. The authority for so doing is, the 'vote of the General Convention [of 1832] on the subject,' which Convention cancelled those words from the Canon on the Institution of Ministers; and besides, the Convention of 1808, had unanimously disapproved of the office. (Bioren, p. 255, 262.) The votes of the General Convention (see p. 110 of the late Journal) were expressly included, and prescribed to the committee, as grounds for the correction of the Standard Prayer-book.

"In two of the rubrics of the Institution Office, the words 'state or' are expunged. The authority for this change also is, the 'vote of the General Convention;' the final vote which erased those words from the General Constitution of the Church, at the late meeting of that body."

The words "associated rector" having been erased from the canon, there is no legal method of procuring the institution of such a functionary. The bishop cannot be certified of his election. The vestry cannot request to have him instituted. There is no power, any where, to open to that office in his behalf; for I presume that neither vestry, incumbent, nor bishop, would do so without the authority of law. Nor can it be alleged that the law exists in the Office itself, for that would make void the erasure of the words from the canon; besides that the rubric allows of institutions only under that "canon," only as "prescribed" by it. Here then is a *dead letter*, if ever there was such a thing. And the very function of an appointed rector having now been reprobated by the Church for more than thirty years, there is not the remotest probability that the *letter* will ever be revived. Therefore I think the committee did wisely and well in consigning to the tomb this title, long *dead*, but never till now buried.

Of the omission of the other words "state or," it seems enough to say, that the late General Convention *nullified* them *in toto*. The term "state" is no longer a name for a portion of the Church. In that application, it has lost its meaning. And the committee, in my judgment, fulfilled the dictate of common sense, in expunging from the rubrics an *unmeaning* word.

Were any attempt made really to "alter" the subject-matter of a part of the liturgy," no one, Mr. Editor, would hold up both hands against it sooner than I. But I see nothing like this in the omission of these words. On the contrary, the entire "subject matter" was disposed of by the General Conventions of 1808, 1832, and 1838, as the committee, in their statement, very justly intimate. Nothing of "subject matter" was left; and the words remained empty in their places, *voces et præterea nihil*. That is the amount of what the committee have expunged—sounds without sense. And I for one am obliged to them for so doing.

Alius.

P. S. I agree with "Unus" in thinking well of the committee for "the great labor" with which they have discharged their trust. Allow me to add, that I understand that one of them examines personally the proof-sheets of the corrected stereotype plates.

For the Churchman.

CHRISTIAN LIFE.

The mind of that man who studies to walk in the fear and love of God during all the day, surely participates sentiments of more choice ecstacy and goodness than the worldly minded, who grovel upon the surface of material things and seek for happiness out of the dust of the ground. The pious and thoughtful mind lives on holy provisions of grace that are daily afforded to him out of the abundance of his Father's house; he tempers his dispositions and feelings, and seeks to accord more willingly to the precepts of truth laid open upon the sacred pages for his instruction and guidance; he is not visited with the evil distresses which rankle in the breast of the mere worldly man, for he is made sufficient through the strength of God's grace to suffer the disappointments of time with patience and with fortitude. His heart looks up to heaven where his treasure is sealed unto the day of eternity. Being spiritually inclined, he directs his solicitude and thoughts to objects of larger import than the passing matters of the sublunary sphere, and lives in the region of mind while yet engaged in the works of his earthly avocation, enjoying the sweet riches of faith and hope that abide upon his spirit and bear fruits of holiness and gratitude. The eyes of his understanding are opened to the perception of the immortal excellences of religion and spiritual truth, his soul is lifted up from the world and expands to those fields where immortality and love have taken up their habitation. The light of wisdom from on high reflects into his mind and raises his thoughts toward the sacred mount, and while he beholds in holy distance the shadow of those glories which shine forth from the hill of holiness, he is wrapt in adoring pleasure, and offers sacrifices of homage unto the God of his hopes. He will not entertain needless anxieties concerning the affairs of time, but cheerfully goes forward with full trust in the divine goodness, using good energy for the furtherance of his earthly benefits, while he also imbibes upon his heart the holier sentiments of thankful gratitude unto the beneficent Provider, who also feedeth the young ravens which cry. He seeks to honor the name of God in all his proceedings and to glorify the grace of his Redeemer; he extends his thoughts beyond the present sphere of existence, and with the eye of faith looks upward to the kingdom of love, whither his elder brother hath ascended to prepare mansions of immortal bliss for those who seek his face; he presents supplications to his heavenly Father, that the counsels of his comforting Spirit may be given to his mind, to direct his aspirations to the heavens, and to lead his footsteps in the path of holiness and goodness. Nor does he want the tender enjoyments of the social circle: his heart opens freely to the exercise of that softening converse which flows in happy unison among kindred friends, and expands with cheerful interest upon the varied subjects that rise up for thought and discussion; he loves to offer examples of the tranquil pleasure of his mind and to throw out upon the company the semblances of the regard which fill his breast toward his fellows: the scope of his thoughts becomes enlarged, and while he learns a quick readiness of conception, he discovers also the charming desire to speak out the full measure of his contemplations, and enters the range of elevated conversation with improved interest; he is delighted too in acquiring new entertainment by the interchanging of the warmer sentiments, and gains additions to the polishing of his own thoughts by the sharpening influence of the rational conflict upon which he enters with the minds of others. He studies well to keep alive and employ his highest faculties, and urges his propositions with zeal as well as with feeling, while he keeps upon his heart the exalting principles of justice and truth, and rejoices to acknowledge his accessions of knowledge by the better direction and judgment of those in whose company he had enjoyed the intellectual feast; yet he glories most of all in speaking of the holy things which appertain to the spiritual kingdom, and rejoices to hold converse with his pious friends relating to the sacred emotions which rise upon his spirit in the reading and study of the holy volume, for the bright beauties of heavenly truth have shone upon his soul and given sweet direction to his thoughts, and he is prepared to talk to his friends concerning the riches of the glory of the grace of God as revealed in the face of Jesus who is called Immanuel. He presses toward the mark of Christian excellence, and aided by the spirit of Him who giveth gifts unto men, he rises to exalted heights of grace and knowledge and truth, and follows the Lord whithersoever he goeth. His mind reaches toward the heavens from whence he receives the gift of true wisdom and light, to direct his understanding and open upon his mental vision the hidden glories of the everlasting kingdom. He dwells in admiring thought on the wonders of the mercy and love of God in Jesus Christ. He meditates with awful pleasure on the infinitude and glory of the Almighty perfections, and seeks for communion with Him who created the heavens and the earth, and he counts all things but loss that he may win Christ, and become meet for passing into the kingdom to reap an inheritance that fadeth not away but endureth for ever and ever.

R.

For the Churchman.

Mr. Editor,—As original letters written with a strict regard to facts, and by pious and faithful men are highly esteemed, especially in these days of religious romance, by all who wish well to the Church of God, I send you the inclosed extract from a letter which I have just received from a laborer in the ministry here in Illinois. We are a much neglected people; and the fear that I have been the unconscious cause of this neglect, by my too great silence, makes me anxious that you should publish something to invite a few, among the many clergymen at the East, to "come over" the mountains and the lakes "to help us." My age and infirmities, joined to my many cares, where I am at present, forbid the possibility of making a visit this winter to the places named in the letter. The spring also will find me engaged in visiting the southern part of my diocese, and in putting into the earth the seed necessary to sustain the life of myself and family. So that unless we obtain some additional clergymen soon, I have reason to fear that the parishes on Fox River will share the fate of some others which, if it were necessary, I could name here in Illinois.

Begging forgiveness for this obtrusiveness, I am your friend and servant.

P. Chase, *Bishop of Illinois.*

January 3, 1839.

EXTRACT FROM A LETTER OF A CLERGYMAN OF ILLINOIS TO HIS BISHOP.

"I spent the second Sunday in Advent at Geneva and Charleston, on the Fox River. I held two services at the former place, and baptized eight children and one adult; seventy-five to a hundred present. A third service in the evening at Charleston, two miles from Geneva, upwards of two hundred present. Returning Monday evening, I preached at Napierville agreeably to an appointment left in going out. The attendance was large. In neither of the above-named places had an Episcopal clergyman before preached. They organized a parish at Geneva and Charleston a year ago, notwithstanding no clergyman of the Church had visited the places. Monday, before leaving, a part of the vestry assembled, and among other things made choice of a name, (St. Paul's Parish,) which they had not before done, and requested me to write to you respecting them. The case seems to be simply this: there are in the two villages five or six hundred inhabitants, and the country around is quite populous, and rapidly becoming more so. Now could a proper clergyman of the Church be stationed there, I have no doubt he could get at least two hundred dollars from the parish; and if he officiated a part of the time at Napierville, where there are three or four hundred people, and several attached to the Church, and a part also at Aurora, (which I regret I did not visit,) it is quite certain he could, with the missionary aid, get a comfortable support."

For the Churchman.

ST. PETER'S AFRICAN CHURCH, BROOKLYN.

This church has been in existence about three years, and grew up out of the persevering endeavors, during as many more, of a pious and zealous lay reader.

It now numbers about one hundred and twenty worshippers, a Sunday school of fifty children, and has twenty-four or twenty-five communicants. These weekly assemble for worship under the direction of the reader above named, a colored man, who is endeavoring to prepare himself for holy orders. Their house of worship is small, simple, and the very picture of neatness; and has been solemnly consecrated by the bishop, and set apart from all unhallowed and common uses. Here these least favored of our fellow Christians, as a congregation of Churchmen, meet together for the enjoyment of their highest, and doubtless to many of them, their only earthly privileges. Of the decorum and devotion in which our much loved service is performed by them, and of the orderly and well conducted deportment of the attendants, the writer can bear, from very frequent personal observation, an unqualified testimony; and the contrast which this institution presents to similar ones among other denominations, has already been the means of its increase and notoriety. But amid all its present and promising usefulness, this institution, which is necessarily dependent entirely on the charity of Churchmen, is burdened with a debt of a few hundred dollars, which threatens, unless speedily removed, to wrest it from the sacred uses to which it has been solemnly set apart.

Appeals in its behalf have already been made with some success, but as yet adequate means are not raised, and it is now self-evident that unless speedily relieved this little band will be broken up, scattered, and some of them perhaps lost! One of the creditors has already prosecuted his claim to judgment, and sold the building under the same by the sheriff, and the only hope which now remains to them is, that their fellow Churchmen will come to their relief before the brief space expires which is allowed them by the law to redeem. These being the circumstances of this congregation, it is the writer's object to ask, Will Churchmen suffer the sums already expended to be forfeited? The untiring, disinterested, and gratuitous six years toil of the pious lay reader, thus painfully to be terminated?—a sacred house of God desecrated?—a family for whom Christ died deprived of their highest, their almost only comfort, and as it were annihilated? Will they permit one of our rising cities to be deprived of one of its best and most utile institutions? And our Church, shorn of one of the brightest features of its glory instanced in this example of its practical adaptation to the unlettered and the poor?

When from a foreign source it was a short time since intimated that the relief this people needed might be obtained would they come over to another communion, their answer was, "We are Churchmen." They would not distrust their brethren, believing that to these they had been left as a part of Christ's legacy bequeathed in the words, "The poor ye have always with you." And it is none other than the firm persuasion, that fairly presented and made known, their claims will be considered by their brethren, which induces the present writer to make this appeal in their behalf.

Should the well disposed be moved to afford them relief, they are informed that any sums left with Messrs. Swords, Stanford & Co.; or Messrs. Sherman & Trevett, of New York; or with any of the Episcopal clergy in the city of Brooklyn, will be duly acknowledged, and most thankfully received.

M.

For the Churchman.

CHURCH MUSIC.

Mr. Editor,—Albeit I have been somewhat roughly handled by your correspondents, who appear to have entirely mistaken my object, I cannot regret that I made a communication on the subject of church music, since it served to draw on a discussion, so much needed at the present time. The great neglect of the cultivation of sacred music so universally deplored, and the introduction of opera music to gratify "the *rich and noble*," votaries of the "*joyeuse science*," have been subjects of grief to many true lovers of the Church, who without much knowledge of the productions of Mozart and Rosini, make melody in their hearts to God. Has it come to this, Mr. Editor, that before one can engage in the most solemn services of the sanctuary, he must first become a proficient in music? that he must "rub up his spectacles," and instead of poring over that old-fashioned book, the Bible, must apply to some scientific opera singer and learn to ask the mercy of God according to the fashion of Mozart and Rosini? such in fact is the amount of your correspondent's arguments. We must *draw a house* by the use of such tunes as will tickle the ears of the "*rich and noble*," or confine ourselves to Old Hundred, or the wretched productions of Billings, &c. Is it possible that the Church has not in her archives any music but such as will call up reminiscences of the opera and ball-room; of Blue Beard and Cinderella? nothing that is solemn and appropriate, without resorting to profligate actors, or the nasal tones, and Yankee productions so charitably alluded to? She has, Sir; and let a proper selection be made—let the "*rich and the noble*" gratify their peculiar taste at the concert or the social party; but shock not the ear of the devout worshipper by strains which he can neither admire nor accompany. But I will not dwell on the productions of your *scientific* correspondents, David deserves greater attention—his proposition to form full and efficient choirs, from the members of the congregation of each parish, under the supervision of the rector, meets with the hearty approbation of many. I have no doubt that a sufficient number of serious youth of both sexes might be selected who would soon be able to lead in all such tunes as should be adopted; to such choirs I would recommend the attentive perusal of the 14th chapter 1st. Corinthians, before they commence their labors.

As to the chanting of the responses in the ante-communion service, I cannot find it so ordered in the rubric; and if either that part or the Trisagion is ever chanted, I think it is very bad taste. I should esteem it equally proper to chant the whole of the litany.

A few words more and I have done. I would inform your correspondent, "Another Episcopalian," that, though not *born an Episcopalian*, the Church was my first love, and I hope to die under her banner; that I am very fond of sacred music, particularly the music of the organ; have listened with rapture to its strains in foreign lands; have been personally acquainted with "a goodly number of Bishops, Priests and Deacons;" so that he can no longer mistake me for any other than

An Old Episcopalian.

For the Churchman.

Mr. Editor,—The accompanying extract from a letter of the Rev. Mr. Southgate, will be seen to touch a very interesting question before our Church—the conduct of its missions in the East. It would seem that he has returned fully impressed with the important advantages which we possess as an Episcopal Church—that our missions to the Eastern Churches should be on Episcopal principles. This does not of course settle the mode; though in proposing the example of the English Church, a very simple plan is set before us, avoiding the difficulties which might arise from the residence of a foreign bishop. Yours, &c.,

A Friend of Missions.

"You are already informed that a preparatory work of investigation has been undertaken by the Society for Promoting Christian Knowledge, with the warm approbation and support of the heads of the English Church. The field for exploration is the mountainous and hitherto unpenetrated region north and north-east of Mossoul. The greater part of the Nestorian Christians inhabit these mountains, maintaining there a perfect independence, and a faith preserved in remarkable purity, by their separation from the other and more corrupt Churches of the East. The explorers are three in number. One of them is himself a Nestorian educated in England, and another was a physician and naturalist in the Euphrates expedition, which terminated so fatally a few years ago. Besides investigation, their mission has another and very important design—the establishment of friendly relations between the English and Nestorian Churches. It is I believe the first instance of a mission commenced on *thoroughly Episcopal principles*. The explorers go to the patriarch of the Nestorian Church as delegates from the Church of England. They will inform him of the institutions and doctrines of the English Church, and will propose a correspondence between him and the head of that Church, the Archbishop of Canterbury. They will offer him the aid of the English Church for the instruction of his people in religious and human knowledge. They will propose, that for this purpose, priests from the Church of England come out and place themselves among his own clergy, to be subjected to the order and discipline of the Nestorian Church, and to be engaged in the work of religious and secular instruction. Such is the plan of the mission so far as it can be formed before investigation, and my own observations have satisfied me, that it is the only plan upon which missions from the Church of England or of America, to the Churches of the East should be formed. As yet in these missions no use has been made of the Episcopal principle. By this neglect the Episcopal Church has failed to employ the chief advantage which Providence has put into her hands."

THE CHURCHMAN.

SATURDAY, JANUARY 26, 1839.

The Edifying of the Church. A sermon preached in Trinity Church, Geneva, Ontario county, New York; at the opening of the Primary Convention of the Diocese of Western New York, on the festival of All-Saints, Thursday, November 1, 1838. By Benjamin T. Onderdonk, D. D., bishop of the Diocese of New York, and Professor of the nature, ministry, and polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States. Published by request of the Convention. New York: Swords, Stanford, & Co. 1839.

The present discourse is one of much importance in consequence of the source from which it emanates and the occasion on which it was delivered; and a brief review of its contents will show that it is written with an ability worthy of both.

The subject indicated by the title is one which in the compass of a single sermon could only be treated in the most general way. The Right Rev. author, therefore, has aimed merely to give an outline of those *general principles* which should guide the conduct of all who desire the edification of the Church, leaving to others the application of those principles to the various topics and duties connected with the Christian life. This is the kind of counsel for which we naturally look in those who, for the ripeness of their learning, experience, and piety, have been exalted to the dignity of overseers of the flock of Christ.

The remarks of Bishop Onderdonk are arranged under the three heads of Gospel Faith, Gospel Order, and Gospel Piety.

"With respect to gospel faith, you need not, brethren, that I remind you that the holy Scriptures only are the source whence it is to be drawn. It is a part, however, of the moral discipline to which our heavenly Father would subject us, that the precepts of his holy word, touching both doctrine and practice, are not given in any systematic summary, but are scattered throughout its inspired pages, and to be found in every variety of direct teaching, allegorical enforcement and illustration, historical and biographical narrative, and devotional exercise. Effort, therefore, is to be made, in order to the obtaining of a correct practical view of the full bearing of Holy Writ, on both the faith which we are to cherish, and the religious and moral obedience that we are to render. Consequently, a leading means of religious edification is a constant, careful, thorough study of the Scriptures. They must be well understood in the languages in which they were originally indited; and a correct knowledge should be had of the various connected circumstances of history, geography, customs, governments, and the like, as also of the bearings on their contents of the several departments of natural science."

The objection that this view may be thought to encumber with too great difficulties the acquisition of religious knowledge is met by the reply that "the Gospel was intended for man as a being possessed of extensive intellectual and moral powers, and required to consecrate them to holy purposes and bring them into subserviency to his spiritual interests," and that the labor necessary to this end constitutes a part of human probation. This view, however, gives rise to a practical difficulty, the statement and solution of which we subjoin.

"If it be asked, whether this process of study and investigation is to be expected of every Christian, the answer is obvious, that this cannot be. All are by no means so situated as to allow of it. But all may derive the benefit of it, if it be duly attended to by the Church. It is clearly revealed as one of the objects mercifully had in view by our heavenly Father for our good, in the establishment of his ministry, that there may thus be an order of men separated from the various worldly pursuits, in which lie the paths of ordinary duty and usefulness, and devoted to those acquisitions in divine knowledge, whence is to flow that instruction which is to enlighten the world in spiritual things, and give right guidance to those spiritual inquiries, studies, and investigations, for which all, in whatever station of life, have opportunities allowed them by the great and good Disposer of events."

After showing that this view does not involve the surrender of private judgment, but only provides for its wholesome and enlightened exercise, the Right. Rev. author proceeds to point out the chief aids by which the clergy are to be guided, in their acquisition of that knowledge by which the Holy Spirit enables them to build up the faithful in the truth of the Gospel and lead them in the way of obedience to its holy precepts.

"Among the aids to be used in order to this end, the wise and good, in all periods of Christianity, since its first ages, have been wont to look, with reverent regard and pious confidence to the generally received opinions of the Church in those ages, upon the obviously sound and proper principle, that pending the hallowed influences immediately flowing from the personal ministry of Christ and his Apostles, and of the great and good men whom the Apostles deemed meet to be put in charge of the ministry of the Gospel, there cannot be reasonably expected to be found any important error incorporated into the Christian system, as generally received and followed. Very diligently, then, and carefully, should the remains of those ancient times be studied by all who would be rightly guided in their search for that truth, which God has appointed to be sought by a thorough investigation of the true meaning of his inspired word."

Next to the fathers as a means for ascertaining the true sense of the Scripture, and as a subordinate authority for the settlement of the controverted points of Christian faith, are the standards of our Church, in reference to which we have the following judicious remarks touching the relative value of the liturgy.

"I would be understood as applying the term standard of doctrine emphatically to our liturgy; and affectionately and earnestly recommending to my brethren of the clergy and laity the close study of that inestimable volume, with a view to its exhibitions, illustrations, and enforcing of evangelical doctrine, on the great principles, and practical details, of Christian truth and duty. In this view of it, the liturgy is favorably distinguished from other documents which are also a part of our publicly avowed and adopted standards. I refer to the articles and homilies. These are not, like the liturgy, summaries, that have come down to us from pure antiquity, and thus, channels which have borne the profession and illustration of the truth as it is in Jesus, to these our days, from those of inspired men, and of those who were taught by them, and of those who lived while yet the holy influences of the personal ministry of these still lingered in the Church. They were drawn up at a period of much theological discussion; when divines were much swayed by the influence of imposing systems; when the combating of Popish and Protestant errors gave a professed controversial form to the greater part of what they preached and wrote; and when, consequently, much of technicality of expression, and not a little of metaphysical nicety of argument, and no small influence of the tendency of the human mind, when combating one extreme, to run very near the borders of another, presented a marked contrast to the simplicity which so eminently characterizes the scriptural and primitive exhibitions and elucidations of inspired truth, with which the liturgy is fraught."

In connection with gospel doctrine we have the following succinct statement of the general nature of the gospel ministry—the institution of which is thus represented as essentially interwoven with the fundamental articles of the Christian faith.

"Salvation is the free gift of God, extended to men in its promise in this life, and its glorious consummation in the next, through the merits of our Lord Jesus Christ. Those merits are appointed to be available to us through means and conditions to be performed by us in faith, in the exercise of ability derived from the Holy Ghost. These means and conditions embrace certain religious duties, in the discharge of which we are to avail ourselves of the functions of men appointed to serve in the ministry of Christ. The persons appertaining to that ministry, are distinguished from their fellow-men by a commission to that end. Consequently all men are not ministers; but those only who hold that commission. Christ has, of course, established a way in which that commission is to be imparted and preserved, and in which, therefore, men are to have access to the required performance of the means and conditions appointed for their sanctification and salvation. This constituted mode of extending and perpetuating the functions of the Christian ministry, is therefore incorporated into the system of evangelical doctrine. It is a part of what we are to believe, in order that we may have the true Christian faith. However connected with this point may be that of ecclesiastical order and polity, the connection is not essential. The spiritual functions of the ministry, in their divinely appointed connection with the means of grace and salvation, may continue through all modifications of Church government, and even in the departure herein from what holy Scripture and ancient authors represent to have been from the first retained, as having had the appointment and sanction of Christ and his apostles. The question, in its most important character and bearing, is, not what ministers did Christ appoint to govern his Church; but whom did he appoint with authority to convey the ministerial functions?"

The sacred commission is assumed to be transmitted through the first order of the ministry, and hence Episcopacy is represented as an essential of the Christian Church in an indissoluble union with the Christian faith.

"This summary of the teaching of our standards on this important point, contains what may be termed *the doctrine of Episcopacy*. It is to be distinguished from the view of Episcopacy as a mere form of government; and is *that* view of it which raises it to the important rank of an essential of the Christian Church, as Christ established it, and as it is our duty to regard and embrace it. It constitutes a distinction from the sects around us, not in a mere matter of external order, and consequent comparative unimportance; but in a point conscientiously deemed to be an integral part of that gospel religion which we are bound to receive in such wise as it is set forth in Holy Writ. The edification of the Church, therefore, in the full system of evangelical faith, requires that due attention be given to this doctrine of the ministry."

We have thus given a brief analysis of the first division of this able discourse. The true nature of gospel order and the importance of deference to the collective wisdom of the Church as the grand security for its maintainance are pointed out under the second head with equal clearness. Under the third head it is shown that all the doctrines and institutions of Christ in their varying and multiplied agencies are designed to harmonize in one grand practical result: and consequently, that the true piety of the Gospel is inconsistent with a partial adoption of its provisions, and of necessity involves an entire compliance with all its requisitions and a full surrender of the understanding and affections to its hallowed influences.

We are well aware that this sermon needs no praise from us, and yet we cannot but express ourselves gratified with the clearness and logical consistency of its argument, as well as with the soundness and practical importance of the principles which it developes, and the vein of pious sentiment which pervades it. The author carries his readers over some of the most controverted ground: and the freedom and force with which he expresses the distinctive truths of his Church, guarding against the rank luxuriance of Independency on the one side, without a shadow of concession to Romanism on the other, show the able theologian, no less than the touching dedication of his sermon proves the affectionate bishop.

Orders in the Ministry.—The letter of the Rev. G. S. Faber on our first page, taken from a late number of the British Magazine, might well excite the surprise of our readers unless accompanied with some explanation. Mr. Faber's aim is to show that the order or office of a bishop and priest is the same, and that their difference is one merely of rank or jurisdiction. This is the Presbyterian theory, maintained by Sir Peter King and acted on by the celebrated schismatic John Wesley. It ought not to be matter of surprise that the same view has been held by other Churchmen before Mr. Faber: for what Cicero said of the philosophers may be accommodated to divines, there being scarce an error in theology to which some one of them has not given the sanction of his name. Nor is it more strange that individuals should be found to depart from the common standard of truth on the subject of orders than on any other subject. Cranmer himself, at least in the meridian of his life, had the same view with Mr. Faber: but their private opinion, and that of all the intervening advocates of parity, is but a feeble note of opposition to the almost unanimous voice of the Church.

It is important on this subject to distinguish between the fact of the transmission of orders and the opinions of those persons by whom they have been transmitted. Our ordinal says, "It is evident unto all men diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church. Bishops, priests and deacons. Which offices were ever had in such reverend estimation that no man might presume to execute any of them except he were first called," &c. Here the fact of three separate orders or offices, and of the need of authoritative consecration to them, is distinctly recognised and made the rule of proceeding in ordination. The certainty of this usage is proof of the purity of the orders thus transmitted, whatever may have been the private theories of the administrators.

The question, however, whether bishop and presbyter are the same office, though comparatively unimportant to those within the Church, is yet of deep interest to those who have separated from her unity, and to us also in our estimate of their ecclesiastical state. We are willing that this as well as every other question connected with our polity and doctrine should receive full discussion. Mr. Faber's letter

touches the heart of the question, and is written with a force and ability with which the most zealous advocate of parity must be satisfied. All the favor we ask is, that any *sectarian* journal (by which we mean a journal in any body of Christians *cut off* from that main body "in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance") which may publish Mr. Faber's letter will have the fairness to let it be followed by Mr. Crosthwaite's reply, which will appear in our next.

It is matter of regret that the present argument comes to us in the shape of a controversy, and is thus liable to be denounced as unprofitable by all whose zealous admiration of a godly life covers an indifference to sound doctrine. Our apology, however, despite of this objection, for inserting the discussion of the Rev. Messrs. Faber and Crosthwaite, is, that it contains the best view of the subject in a short compass we remember to have seen; that its controversial aspect is a fault or misfortune which it shares in common with the greater part of the best Christian theology; and that we have too much confidence in the depth of our readers' good sense and piety to suppose that they can be ruffled by any such ripples as trouble the surface of modern polemics.

Calumny Repelled.—In a late number of the Gospel Messenger appeared an article signed "W. T." which, under cover of a lamentation on the dangers of the Church, and the decay of piety, was artfully contrived (as has been supposed) to convey disparaging allusions of a personal nature. For instance, the writer informs us, in the pseudo-evangelical style, that the Church "has every thing to fear when the cross, the emblem of our profession, instead of being placed on our appetites and passions, is made a *stalking horse* and placed upon our churches." The article—from all responsibility for which the editor of the Messenger has satisfactorily exonerated himself—would be unworthy of notice but for the reply with which another correspondent of the same paper has thought proper to honor it. From that reply we give the following extract, not doubting that our readers will share the honest exultation which we have felt in seeing the good deeds done in secret rise up to repel a sinister calumny.

"For the credit of the Church, I hope the editor has been imposed on by some fictitious correspondent, for I can scarcely bring myself to believe a single person can be found in our communion who would entertain, much less give utterance to such wholesale slander. And perhaps I may have been premature in noticing it at all; but as I have taken up the subject, I cannot conclude without observing that although my acquaintance with our bishops as a body is very limited, yet I am sincerely of opinion that there is not one among them to whom the unworthy and unchristian epithets of W. T. will apply. There is one whom we of this diocese well know, our late diocesan and still acting bishop. Sensible I am, that any feeble tribute of respect which I may offer can add nothing to a character already so well known, and so duly estimated. Standing in that elevated position to which he has been so justly exalted by the American Church, and in the consciousness of his own integrity, were the shafts of malice, forged perhaps by dissatisfied or disappointed ambition, to assail him,—he could smile at their impotency as they fell innocuous far beneath his feet; or sigh that the fo gers were not more usefully employed, or more in conformity with their Christian, if not clerical profession. Detraction herself will not dare to whisper that he is either grovelling or covetous. Oh, no; the writer of this, though rarely visiting the city in which he resides, has known the homeless wanderer to go away from his residence rejoicing—has seen the victim of shipwreck, not understanding our language, acknowledging his bounty with grateful gestures, and the poor emigrant in his aid forgetting his distance from his native England."

To Correspondents.—"Philo" in our next.

We need information in regard to the design and bearing of "J. R. C."

Coit's Bible.—We have copied the title of this valuable work at full length, as containing the best explanation of its plan and object which we are able to give in so few words. Our readers will understand that it is the Bible, in the words of our common English translation. But the events recorded in the Bible are here arranged according to the order of time, in which they are either known or supposed to have occurred, and the books, chapters, psalms, prophecies, etc., are so transposed and intermingled, as to correspond with the order of succession in which they are understood to have been originally revealed and recorded The peculiar excellence of this edition of the Bible consists in its arrangement.

On the whole, we regard Townsend's arrangement of the Bible as one of the most important and useful publications which we have been invited to examine. To the enterprising publishers we tender our cordial thanks for the favor they have conferred on the American Churches, and especially that they have furnished this standard work in a style so worthy the Boston press, and at a price which will enable individuals and families of moderate means to possess it. We commend it to our readers of every class,—to ministers, to the conductors of Bible classes, and to the families that call on the name of the Lord. It is, the Bible its own interpreter.

American Biblical Repository.

From the Peoria Register and North western Gazetteer.

BISHOP CHASE'S COLLEGE.

We are truly gratified in being able to state, notwithstanding all that has been said and published to the contrary, that Bishop Chase will erect his college *in this county*. The circumstances which have led to this result are altogether of the most singular kind; and while they exonerate Bishop C. from every imputation of fickleness, go to prove, so far as we are able to comprehend his designs, that divine Providence had selected this spot, and that he will continue so to overrule events as to finish in due time the noble institution to which the efforts of Bishop Chase have been so zealously directed.

We have received from the venerable bishop the following history of the causes which have led to this result, which will be read with the deepest interest. We congratulate our fellow-citizens throughout the county upon the event, not doubting that with us they will regard it as one which must exert a powerful and most happy influence upon our religion, morals and literature, and make up, more than any thing else that could be named, all that was wanting to render this portion of our land one of the most highly favored in our nation:—

BISHOP CHASE'S LETTER.

Extract of a letter from Bishop Chase to a friend, giving a succinct account of his proceedings and endeavors to found an institution of religion and learning in the counties of Peoria and Lasalle, with a postscript of their happy providential result.

Robin's Nest, Nov. 12, 1838.

Very Dear Friend,—I comply with your request, and give my story without preface.

Having in the year 1835-36 obtained some funds chiefly in England to establish a seminary for the education of young men for the Christian ministry, in the Episcopal Church of Illinois, I returned to my diocese in hopes to lay out the same in wild lands at Congress price, and on them to place my institution; but found in my absence a great alteration had taken place. A rage for speculation had commenced, and all the lands in market were taken up. In this state of things I saw no way but to resort to the lands not as yet in market, and by claiming a small portion in the name of the expected institution, to hope for liberty to enter them, or to get a pre-emption right to them by special grant from Congress.

Having come into the county of Peoria, I explained my views to the citizens without reserve and so much approved were they, that all who were duly informed on the subject, joined with one voice in urging me to make the experiment in township ten north and six east, in which but a small proportion of the land was as yet *claimed*. Accordingly I chose my site for the college, and paid the surveyor for running out and finding the lines of the lands I wanted. The place chosen for the site was on *section fourteen*. On section thirty-six, four miles from this, I bought a *claim* to a quarter section (160 acres) for my own residence.

Waiting the issue of a petition to Congress, for the bringing of the said township into market, nearly two years were spent in anxiety deeply felt by myself and all the friends of the institution. In the latter part of this period, I saw the claims which I had made for the college infringed on, and nearly all the wood lands on which the seminary would have to depend for building taken from me. This infringement I made known to the persons who had encouraged me to go on; but nothing was done to obviate the evil. In view of the college being placed in the neighborhood, the price had increased, and *claims* on the college lands were considered very valuable, and sold and transferred to profit. This I could not prevent nor remedy. Accordingly all expectation of placing the institution on the intended site in Peoria county was relinquished.

This fact being made known, there were offers from other quarters; and those from the neighborhood of Vermilion River, in Lasalle county, seemed the most inviting. Col. J. B. M., of New York, hearing of my views, offered in his own name and in that of his friends, who in company with him had made considerable entries in the neighborhood of Vermilion River, to give each a quarter section (160 acres) of land, if I would agree to put the said institution on or near their property. In pursuance of this I went to Lasalle county and viewed the premises, and received great encouragement from the actual settlers in the vicinity; and in one of my visits selected the grounds for the college, as I was requested by the landholders, and thus awaited the fulfilment of the proposition made through Col. J. B. M. But no deeds of the promised land arrived either from New York or Philadelphia, and thus another summer was lost in suspense.

It was proposed by the friends and subscribers to the institution in Lasalle county, to send a deputation to the landholders in New York and Philadelphia, to represent the great benefit the locating of the seminary in the vicinity would be to their lands, and to urge them to the fulfilment of the promise made through Col. J. B. M. But this was laid aside under the expectation of my attending the General Convention of our Church in the month of September.

When I arrived at Philadelphia, I made inquiries for two gentlemen whose names had been by Col. J. B. M. mentioned, as owners with himself of the lands designated for the college. These were T. B. and E. C., Esquires. Of the former I learned that all his landed estate in the west had been lodged in the Bank of the United States for security, but that this circumstance should not impede the good work I had in view; for it had been mentioned and agreed on, that a certain portion of Mr. T. B's lands should be given to my college on the principle that the gift would be for the benefit of the remainder. And I was told by the cashier himself, that the form only of the expected deed need be presented to the board of directors for their vote, and all would be done to my wish. This settled, I sought an interview with E. C., Esq., and received from him every assurance I wished, that his deed would be made out as soon as I returned from New York. Thus prepared, I went to that city and saw Col. J. B. M., who gave me a deed of a quarter section of land, and also legal assurances that other landholders of that place, now out of town, would do the same on their return.

All this done, who would dream of disappointment? For one, I did not; and thinking it my duty to give notice of my success, an advertisement was sent to the public prints and to my friends abroad. When I returned to Philadelphia, I found what had been reported to me from the bank of their and Mr. T. B.'s willingness to give a quarter section was a mistake, and in conversing with that gentleman I found it even so.

Painful was my situation; for the understanding had been that all were to give the quantity mentioned, or no one individual would be bound to do the like. All my labor was therefore for nought!

At this crisis of affairs I called on Mr. E. C. and offered to resign his deed, and showed him a letter which I had written to the New York landholders to the same effect. Mr. E. C. said he wished me to suspend my return of the papers until he could speak with Mr. T. B., who he presumed could and would be persuaded by a friendly conversation to sign a deed of a quarter section as others had done, and as had been understood from the beginning. He concluded by earnestly requesting me to leave the deeds, and promises of deeds in the hands of a friend in Philadelphia, in which case he had no doubt that all things would be accomplished as I wished.

Cheered with this state of things, and leaving the papers to be returned according to my promise, in the case of failure, I set my face to the west. And here I think it a duty which I owe to myself, to speak the dictates of my judgment as well as feelings on what had just transpired, and what I had to expect. I could not bring myself to believe that the Philadelphia landholders would act so much against their interest as to refuse, after mature reflection, the donations in question. It must be apparent to them that the institution would greatly enhance the value of their property; and should Mr. T. B. finally refuse, I trusted from what had passed, that Mr. E. C. would hold on and request me to retain his donation, and advise all the other donors to follow his example. In this case it was my determination to go ahead with the plan. This statement I make to justify my conduct to my friends on my way home, in speaking of what was past, and of my expectations of the future, particularly when at Chicago and Vermilion. They had seen my advertisement made while in New York, and I spoke to them of the institution being placed according as that set forth. And then I believed it would be fixed on the Vermilion River, in Lasalle county; and agreeably to this belief, in passing that neighborhood on my way from Ottawa, I accompanied the Rev. S. Chase in fixing the stake for the town and buildings.

Having arrived at my humble dwelling in Peoria county, my worthy neighbor, Mr. Richard Radley, came to see me, and expressed much pleasure in the prospects of success in establishing the seminary, after so long a delay on Vermilion River. In view of this event I signified to him my wish that he would for a short period at least take the secular agency of the institution off my hands. To this he readily assented, and the matters in detail were actually under discussion when *the mail arrived* bringing letters from Philadelphia. These contained the sad news, not only that Mr. T. B. had refused to give the one hundred and sixty acres except on condition of my paying him four hundred dollars, but that Mr. E. C. had insisted on being placed on the same footing with Mr. T. B., which was, that in case I chose to retain his deed of one hundred and sixty acres I should be bound to pay him also four hundred dollars; thus establishing a rule to which all the rest would have a right to claim observance. The remonstrances of my friend in my behalf had no effect. Mr. E. C. observed, 'I expect the bishop to place me on the same footing with Mr. T. B.'

In conclusion of his letter my friend says, "I am of opinion that this is now finally settled; and I regret that you have been at so much trouble and loss of time to be disappointed, but such is the uncertainty of things in this world. I should regret to have much business of the same kind to do, as it makes my mind place too small a value on mankind, to see men who for half their lives have been handling thousands, and dealing with millions, make such a bugbear of some few hundreds intended for the welfare of their fellow-creatures, and eventually for their own peculiar benefit."

Thus ends my friend's letter. To describe the feelings which it occasioned I am quite unable. It seemed as if I had no resource. But "man's necessity is God's opportunity" to be merciful and gracious unto us.

After the first gush of disappointment occasioned by the news from Philadelphia had subsided, Mr. Radley and myself began to speak coolly on the prospects before us. The land sales at Quincy, embracing the township in which we are, would soon take place. Might not something still be effected here? What favored this was the fact that the expectation of my moving the seminary to Vermilion had caused the price of *claims* to fall to their original level with those of other places, and many lots, the claims to which bore a high price, were now abandoned; and at the land sales thus unexpectedly ordered by government, they would have no competitors. But to avail myself of this providential circumstance, it was obviously necessary that there should be silence on the subject of the disappointment on Vermilion River; for should that be known individual cupidity would *again* defeat public utility.

But in the event of falling back on the lands once claimed by the college, the site must be changed; and instead of being on section fourteen, now taken from us, it must be fixed on the beautiful grounds that overlook the pure waters of the Kickapoo Creek. In order for this, a certain farm lying on this stream and reaching to the foot of the rising grounds considered most eligible for the college site, must be purchased. This farm, owned by Mr. F. D. F. was therefore a *sine qua non*; but how should the matter be broached to the owner without defeating the whole project? Should any great anxiety be manifested, the design of the whole would be discovered. While these thoughts were turning in our minds, the gentleman himself made his appearance at the Robin's Nest. The result is, that the farm (one hundred and sixty acres) is now purchased, and this will prove the foundation of the whole plan, a kind of nucleus around which all the purchases will be made, and to which they will centre.

N. B. I write this on the 12th and 13th of November, 1838. The land sales are now taking place at Quincy, one hundred and fifty miles from the Robin's Nest. My son and Mr. Richard Radley are attending them. God grant them success!

P. S. *December* 5. I have now great pleasure in stating that my agents for the purchase of lands for the college at Quincy, and of individuals residing elsewhere, have been completely successful. I hold now for the benefit of the institution of religion, and learning, which I am now founding in township ten north and six east, Peoria county, Illinois, lands to the amount of two thousand five hundred acres, which was entered for the said institution in Lasalle county, when it was expected to be located there. In all three thousand two hundred and twenty. Thus the great objects are secured by a series of events most perplexing, yet through the good providence of God, resulting most beneficially. The college site is remarkable for its health and beauty. It is high, commanding a cheering and variegated prospect up and down the two branches of a beautiful stream of pure water. It looks to the south, and has a fine grove of trees which shield it from the north and west winds in the winter, and which, overshadowing the buildings, will make it pleasant in the summer. What gratifies me is, that the buildings will be in full view of the Robin's Nest, and about a mile off. The farm lands, perhaps the most fertile in the world, will, I trust, be soon fenced and put under cultivation, which effected will produce a fine revenue for the support of the institution in future times. If you ask me what I am to do for the present in so great an undertaking, with but limited means, nearly all now expended in the purchase of lands, I will answer, my dependence is simply and solely on the promises and providence of Almighty God, who hath the hearts of all men in his hands, and can turn them whithersoever he will. "The silver is mine and the gold is mine, saith the Lord." Hitherto hath the Lord helped, and he will help all those who put their trust in him. My prospects are better than when I commenced a similar institution for the Diocese of Ohio. That succeeded by extraordinary providence, and who shall say this may not be equally blessed? The necessities of Illinois are as great, if not much greater, than were those of the Diocese of Ohio. As then it was truly said, so now is the truth of the saying much more apparent, "We must have *sons of the soil educated among us*, or the Church in the far West will never prosper." This great truth will be seen and felt by all great and good minds throughout the length and breadth of the land, yea, also in lands beyond the seas. When they see we have made a beginning, and that we are in earnest, and put our own shoulder to the wheel of difficulty, God will open their hearts to bid us speed, and strengthen the feeble and indurated hands of one who for many years has labored in the service of his Church. If you ask me for the reason why I call my Illinois institution Jubilee College? I answer, that name of all others suits my feelings and circumstances. I wish to give thanks and rejoice that after seven years passed in much trouble, pain, and moral servitude, God hath permitted me, for Jesus' sake, to return unto his gracious favor. In September, 1831, I left those dear places by me named Gambier Hill and Kenyon College. In 1838, precisely in the same month and the same day of the month, I am permitted to blow the trumpet in Zion for joy, that another school of the prophets, more than five hundred miles still further towards the setting sun, is founded to the glory of the great Redeemer! Philander Chase.

STATEMENT CONCERNING THE STANDARD PRAYER-BOOK.

The committee appointed by the General Convention to correct, and set forth corrected, the Standard Prayer-book, that printed from the stereotype plates of the Female Episcopal Prayer-book Society, of Philadelphia, have completed the work assigned to them. As they were a committee with power to take order, and their corrections now have authority, no report will be expected from them to the next General Convention. They suppose, however, that a statement of their proceedings will not be unacceptable to the Episcopal public—particularly as no committee for correcting a standard Prayer-book has ever before been appointed.

The Committee met on the 24th of September, and resolved, that each member should read through the whole volume, and report at future meetings, his corrections; and that from the reports thus made, such corrections as were agreed on should be transferred to the copy to be finally corrected. This duty, reading through the entire book, has been performed to the letter, by three of the Committee, and nearly so by the other.

Since that date the Committee have met eight times, and have considered all the corrections reported, having also the use of a Prayer-book largely corrected by the Rev. H. M. Mason, D. D., and one by the late J. B. Wallace, Esq. Of the various corrections they have adopted in the prose portion of the Prayer-book, i. e. the portion embraced in the General Constitution of the Church, more than 700 of all sorts; of which only 5 or 6 affect materially the sense, and about 36 relate to matters prescribed by the "votes on the subject of the General Convention." In the metrical department, including the appended tables, they have adopted 1016 corrections, none of which affect the sense materially; there was an omission on the title-page before the psalms, and that before the hymns was entirely wrong. The whole number of corrections is 1720; almost all referring to slight omissions or misprints, to capital, roman, or italic letters, to punctuation, or to defective letters or figures, or other defects in the plates. Compared, therefore, with the usual accuracy of books for wide popular circulation, and of which very many editions are printed, the uncorrected plates of the Ladies' Society may, for substance, be accounted remarkably free from errors. The Committee, however, aimed at a higher mark than ordinary correctness; and though not professional proof-readers, and therefore not entitled to assume that they have even approached an absolutely perfect revision, they hope that they have contributed to so desirable an object.

A few of the corrections may require explanation: and the Committee with that view, offer the following remarks.

1. The bracket ( ]) at the conclusion of the Lesser Litany, has been placed *after* the invitation, "Let us pray." As it before stood, this mark, so far as it had meaning, was contrary to and in fact superseded by the rubric, which allows the minister to omit "all" this portion of the service, "*to* the *prayer*, we humbly beseech thee," &c., not "to the *invitation*, let us pray." In the corresponding part of the Ordinal, there are no brackets; and of course no reason exists *there* for omitting less than "*to* the *prayer*:" and the Church cannot have intended to give two rules for the omission of the same department of her prayers. On these considerations, the Committee felt justified in deeming the former position of this bracket an inadvertence.

The bracket ( ]) being kindred with the marks of punctuation, is, like them, (according to "the sound technical principles of proof-reading and correction,") to be always conformed to the sense; over which, when clear, it has no power as they have none.

2. In the 103d Psalm, as placed in the first selection, and in Psalm 147, in the ninth selection, the Committee have restored in several places the reading "them that" for "those who." Had the latter been uniformly adhered to in the selections, it might have indicated the *intention* to vary from the reading in the Psalter; not being thus adhered to, they have ascribed the change to *inadvertence*, and regarded the Psalter reading as the standard.

3. In Psalm 145, verse 3, in both the Psalter and the 2d selection, they have erased the comma (,) between "marvellous" and "worthy to be praised;" so as to make the reading continuous, "marvellous worthy to be praised." The error thus corrected has descended to us from the English Prayer-book; but that it *is* an error, i. e. that the word "marvellous" should be understood adverbially will be obvious on examination. The Bible version, the Vulgate, the Septuagint, the Hebrew, and it is believed the whole authority in the case, have no allusion to the "wonderful" nature of God, but only to the very high degree in which he deserves praise. Our Bible reads "greatly to be praised." The Hebrew word is understood to be equivalent to *vehementer*. The Vulgate has the strong expression, *laudabilis nimis*, which could not be better rendered in old English than by "marvellous worthy to be praised." This adverbial use of the word "marvellous" occurs also in Psalm 31, verse 23, "marvellous great kindness." Todd's Johnson's Dictionary may be referred to.

4. In the *Gloria in Excelsis* in the Ordinal, (second paragraph,) the words, "*who* takest away the sins," &c., have been changed to "*that* takest away," in conformity with the same act of praise in the Morning Prayer and in the ordinary Communion Office. The The ground of the change, besides the obvious propriety of making the reading uniform, is, the English authority. In the English Ordinals, the Communion Office is not printed at large, but merely referred to as it stands in the previous portion of the Prayer-book; where it reads in this paragraph, "that takest away." The Committee, therefore, have regarded as an inadvertence the former reading in the Ordinal.

5. In the Institution Office, the words "associated rector" are erased. The authority for so doing is, the "vote of the General Convention [of 1832] on the subject;" which Convention cancelled those words from the canon on the Institution of Ministers; and besides, the Convention of 1808 had unanimously disapproved of the office. (Bioren, pp. 255, 262.) The votes of the General Convention (see p. 110 of the late journal) were expressly included, and prescribed to the Committee, as grounds for the correction of the Standard Prayer-book.

6. In two of the rubrics of the Institution Office, the words "state or" are expunged. The authority for this change also is the "vote of the General Convention;" the final vote which erased those words from the general constitution of the Church at the late meeting of that body.

7. The title-page of the Hymns has been changed, to make it conform to a rubric in the Communion Office, and more particularly in obedience to a "vote of the General Convention" of 1832. (Journal, p. 77.) That vote referred to the setting forth of the selected Psalms in mètre, and ordered the latter part of the title to be "with Hymns, suited to the feasts and fasts of the Church," &c.; and the committee on that subject gave the proper title to the hymns in their edition of 1833, which had the authority of the Church. It probably lapsed into the previous form through inadvertence; that plate of the book made the standard in 1832 being kept in use uncorrected, and so included inadvertently when the same book was again made the standard in 1835. Now, the mistake is rectified; and the rubric in the Communion Office has a clear reference.

8. It may not be improper to add, that for obvious reasons, the word "priest" has been changed to "minister," on page 266, line 15 from the bottom; and the word "minister" to "priest," on p. 279, line 26 from the top.

None of the other corrections will it is believed, require explanation. And for the mistakes which may have escaped their notice, the Committee hope that the pains and time they have devoted to this humble but very useful work will entitle them to the candid forbearance of the community for whose benefit it has been performed.

Had not the subject been placed by the General Convention in the charge of a different committee, (journal, p. 68,) the Committee on correcting the Standard Prayer-book would have felt at liberty to introduce a note to the calendar for March and April, which is found in all the English Prayer-books since the tables were improved in the reign of George II., though not in more ancient copies. The omission of it in the American Prayer-book, which began with what is called the Proposed-book, a very hasty production, is a palpable inadvertence. The note reads as follows:—

"The numbers here prefixed to the several days between the 21st day of March and the 18th day of April, both inclusive, denote the days upon which those full moons do fall which happen upon or next after the 21st day of March, in those years of which they are respectively the golden numbers; and the Sunday letter next following any such full moon, points out Easter-day for that year. All which holds until the year of our Lord 1899, inclusive, after which year the places of these golden numbers will be to bechanged, as is hereafter expressed." This note presumes that the numbers mentioned are at once understood to be what are called the Golden Numbers: should it be restored, the word "golden" might be inserted as the second word in the note.

In conclusion, the Committee invite the attention of printers and Prayer-book Societies to the recommendation of the late General Convention, (journal, p. 110,) that in all future editions of the Prayer-book, the *whole* text of the book, except the metrical portions, be printed "in the full sized type adopted for the editions respectively." They would also remind them, that the General Convention has ordered an addition to one of the Tables; (journal, 1838, p. 103;) and has also prescribed the typographical form of several particular portions of the book: (journal, 1835, p. 102; journal, 1838, pp. 114, 115:) all these matters, however, they hope will be found duly prepared for their use, in the corrected standard the Committee have set forth.

Philadelphia, Dec. 15, 1838.

H. U. Onderdonk,
G. W. Doane,
B. Dorr,
S. Littell, Jun.

Notice.—The plates of the Standard Prayer-book are undergoing the prescribed corrections; and an impression from them will be published by the Ladies' Society with as little delay as possible.

Editors of the periodicals of the Church are respectfully requested to give this statement and notice an insertion.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn*.

Fourth Sunday in Lent, March 10, Christ Church, *New York*.

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn*.

The Rev. Nicholas Hoppin, Deacon, having removed from this diocese to that of Pennsylvania, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

CALENDAR.

JANUARY.

27. Septuagesima Sunday.

FEBRUARY.

2. Purification of Virgin Mary.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. 1st Sunday in Lent.
20. }
22. } Ember Days.
23. }
24. Second Sunday in Lent and St. Mathias.

DIED,

On the 31st December last, at the Mansion House, St. Augustine, Florida, whither he had gone for the benefit of his health, Mr. Cornelius McHenry, aged thirty-three years. Beloved and respected by all who knew him for his many virtues, he has left an interesting family to mourn his loss.

NOTICES.

A stated meeting of the Board of Managers of the Young Men's Tract Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 28th instant, at half-past seven o'clock.

By order,

Jan 26, 1839. John V. Dixey, *Secretary.*

Thomas Dugan, Sexton of Trinity Church and General Furnishing *Undertaker*, 47 Canal-street, respectfully refers to the following testimonial:—

Having had many opportunities of witnessing Mr. Thomas Dugan's discharge of the duties of an Undertaker, it gives me much pleasure to express the great satisfaction which has been thus afforded, and the belief that his services in that occupation will be well approved by any families who may employ him.

Benjamin T. Onderdonk,
William Berrian,
J. F. Schroeder,
Edward Y. Higbee,
J. M Wainwright.

New York, January 4, 1839. 26—3t.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 16th instant, has received the following contributions, viz.

From Merchants Hope Missionary Society, Prince George, Virginia, by the hands of the Rev R E Northam, for domestic missions, $51 50, premium on gold 20 cents, $51 70. By the hands of the Rev Lawson Carter, rector, from offerings of the church, of Trinity church, New Rochelle, New York, for domestic missions, $25 00; from the Rev Dr Jarvis, Christmas offerings, from Christ church, Middletown, Connecticut, for domestic missions, $20. By the hands of the Rev J L Clarke, rector, from the offerings of St John's church, Waterbury, Connecticut, $25 By the hands of C J Aldis, treasurer, &c, from A L, Pennsylvania, $25. By the same hands, received from Trinity church, Rutland, Vermont, per the Rev John A Hicks, rector, $20; donation for domestic missions, from D H, $20; from the Rev Lemuel B Hull, treasurer, collection at a missionary meeting of New Haven County Clerical Association, at St John's church, Waterbury, Connecticut, $26; through C J Aldis, treasurer, &c, received from T Coleman, G Esq, of Halifax, Virginia, $19, to be equally divided between the two committees, $9 50; through the same hands, received from the Rev John Grammar, of Halifax, Virginia, $30, to be equally divided between the two committees, $15; one third of a collection in St Bartholomew's church, New York, on Sunday, the 20th instant, for missionary purposes, $71 03. By the hands of Cyrus Curtiss, Esq, received from James Mellen, Esq, of Hudson, New York, for Bishop Kemper's mission, $25; collection in Christ church, Anthony-street, New York, for domestic missions, $68. Total receipts, $401 23.

January 23, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Remitted by Rev Anthony Ten Broeck, collection in St Anna's church, Fishkill Landing, on Sunday, January 13, for Africa, $10 63, Texas, $10 63, $21 26. Received from a lady of Norwich, Connecticut, for Crete, $10. Received from A L, of Pennsylvania, general, $15, for church at Cape Palmas, $20, $35. Received from Cabin Point Missionary Society, Surry county, Virginia, by the hands of Rev R E Northam, $19 78. Received from Rev W M Carmichael, rector, part of the monthly offerings of St George's church, Hempstead, Long Island, $6 36. Remitted by Rev John A Hicks, rector, from Trinity church, Rutland, Vermont, $20. Remitted by Rev Jacob L Clark, part of the offerings of St John's church, Waterbury, Connecticut, $17. Received from Rev Benjamin I Haight, rector, collection at All Saints church, New York, Sunday, January 20, $188 06. Remitted by Mr R P Williams, from two friends in St Louis, $3. Received from Rev Lemuel B Hull, treasurer, collection at a missionary meeting of New Haven County Clerical Association, at St John's church, Waterbury, one half, $26. Received from Watson E Lawrence, Esq, treasurer of St Bartholomew's church, one third of a collection made in said church, for missionary purposes, on Sunday, January 20, $71 03. Received by the hands of James Swords, Esq, one half of $19, from T G Coleman, Esq, of Halifax, Virginia, $9 50; one half of $30, from Rev John Grammar, of ditto, $15—$24 50. Total receipts, $441 99.

Charles J. Aldis, Treasurer,
January 23, 1839. Bank of America.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $3 from a friend, for the daily infant school; and $5 from D O, for the poor, through Swords & Co.

Jan. 23, 1839. Jesse Pound, 5 Harrison street

Donations of money, clothing, or articles to make it, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton-street; or Jesse Pound, 5 Harrison-street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

Offerings of Trinity church, New Rochelle, by the Rev Lawson Carter, rector, $15; Cyrus Curtiss, Esq, of Hudson, to constitute himself a life member, $25; cash, a donation, $1; annual subscriptions due, $32—$73.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to January 24, from the following persons, viz.

Rev J A Bolles, with remit; W W Camp; Benjamin Hale; A E Miller; R A Henderson; Henry H Hoffman, Quincy, Ill; Rev N S Wheaton, D D; Marsh, Capen & Lyon, (4); Henry Hoffman; Rev Tapping R Chipman, with draft; Hooker & Claxton; William Marshall & Co., Philadelphia; Rev George H Norton; Rev John W Brown; Rev P S Chauncey; Joseph Whetham; George Rowland; Mr Mancius; T Robinson; Thomas Cowperthwaite & Co; Cyrus Curtiss; Postmaster, Fincastle, Virginia; Rev L A Barrows, with remit; Charles Stimpson; J H Willard; Rev J L Harrison; Postmaster, Coxackie.

☞ The balance, and a list of packages forwarded from the Press, will be given next week.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending January 24, from the following persons, viz.

W A Barber, Newport, Bhode Island; J H Carpenter, Providence, Rhode Island; L H Young, New Haven, Connecticut; Joseph Backus, Norwich, Connecticut, with remit; Rev Benjamin Hutchins, Camden, New Jersey.

Packages forwarded by the Episc. S. S. Union, during the week ending January 24.

Rev C F MacRae, New Berne, North Carolina, per schooner Swan; C Stimpson, jun, Boston, per rail road line, steamer Narragansett; E Wiley, Savannah, Ga, one package, sent to Sturges and Clearman; A E Miller, Charleston, South Carolina, per ship Sutton; L H Young, New Haven, per steamer New Haven; James Baker, Norfolk, Virginia, per schooner Empire; Joseph Backus, Norwich, per steamer Huntress; E Starr, 1 package, sent to Davison, Van Pelt & Co; Mrs E D Y Williams, Norwich, per steamer Huntress; Rev Lawson Carter, New Rochelle, 2 packoges, per steamboat.

TROY FEMALE SEMINARY, *Troy, Rensselaer County, New York.*—Mrs. Emma Willard Yates, (late Mrs. Emma Willard,) having retired from the superintendence of the Troy Female Seminary, the Trustees have appointed her son, Mr. John H. Willard, and her daughter-in-law, Mrs. Sarah L. Willard, to be joint Principals. The Trustees have entire confidence in them both, and in their opinion, the management of the institution could not be entrusted to better hands. There will be no change in the system of instruction which has heretofore been pursued, and which has been so eminently successful.

Mrs. Sarah L. Willard, on whom the care of the pupils and the superintendence of their instruction will of course devolve, has been an inmate of the Seminary from her childhood; she was educated under the care of the former Principal, has been a teacher in the Seminary for twelve years, and for the last eight years its Vice Principal. To the former patrons of the institution she is sufficiently known, and does not require the commendation of the Trustees; she is assisted by seventeen teachers—the same individuals who have heretofore so ably filled the several departments of instruction.

Within the last year a valuable chemical and philosophical apparatus has been procured for the institution, in part from funds furnished by the State, and in part by the liberality of the late Principal, and a building owned by the Trustees, contiguous to the principal Seminary buildings, has been fitted up expressly for the lectures in these departments. The Trustees feeling perfect confidence in the present organization of the Seminary, and believing that its elevated character will be fully sustained, take pleasure in commending it to the public as every way worthy of their continued patronage and support.

Troy, December 4, 1838.

Joseph Russell, Richard P. Hart, James Van Schoonhoven, Thomas Clowes, Robert D. Silliman, John D Willard, John P. Cushman, Griffith P. Griffith, Jonas C. Heartt, Stephen Warren, George B. Warren, Henry W. Strong, James Wallace, Leroy Mowry, John Paine, *Trustees.*

CONDITIONS OF ADMITTANCE.

Boarders $240 per annum, or $120 per term; $60 payable in advance. If extra branches are pursued, the advance required will be $75. For this sum the pupil is entitled to board, and all necessaries connected with it; such as room-rent, lodging, washing, fuel, light, &c., and to tuition in any or all of the branches constituting the extensive course of English studies here pursued. Extra charges are made for Music on the Piano, $15 per quarter; use of the Piano, $2; Music on the Harp, $20; use of the Harp, $4; singing lessons, $11 per quarter; Music on the Guitar, $10; use of the Guitar, $1; the French Language, $7 50; the Italian Language, $8; the Latin Language, $4; Dancing, $6; Drawing and Painting, $7; use of Patterns, $1; Oil Painting, $10; Botany, $3 per term. Lectures on Natural Philosophy and Chemistry, $5 per course. Interest charged where payments are not punctually made.

Books and Stationary furnished on reasonable terms; or if parents prefer a stipulated sum for stationary, the charges will be $5 per term.

The school year, exclusive of vacations, consists of forty-four weeks; a term, of half the school year or twenty-two weeks; a quarter, of one-fourth or eleven weeks. The first term will commence on the third Wednesday of September, and continue twenty-two weeks, when, after a vacation of two weeks, the second term will commence, and continue twenty-two weeks. There will then be a vacation of six weeks.

Boarders can, if they choose, remain at the Seminary, and be instructed during vacations. A charge of $3 50 per week will be made for board and tuition in the English studies. Jan. 19, 6w.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. James J. Acheson, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 4 to 9 o'clock. 4t*

POETRY.

From the N. Y. American.

During the early period of the contest for Independence, various projects were advocated to avert that event. Among them was one by the celebrated Doctor Tucker, Dean of Gloucester, an acute writer on politics and political economy, who controverted the doctrines of Locke. In several pamphlets, written during the American war, he strenuously advocated a separation of the colonies from the mother country, in the hope and confident belief that they would soon quarrel among themselves, and becoming tired of their liberty and independence, would gladly return to the allegiance and protection of Great Britain. On the appearance of this singular scheme to reclaim the refractory provinces, the following lines, illustrating the Rev. Dean's views, appeared, which were attributed to Soame Jenyns, the author of the Internal Evidences of the Christian Religion. Whether the project of creating an American, or even admitting the leaders of the revolution to the honors of the British peerage, making George Washington duke of Vernon, Samuel Adams earl of Boston, and converting the President of the first Congress into Viscount Randolph, would have been more successful in eventually averting American Independence, we pretend not to decide, until we know the authority on which the "very intelligent American gentleman," to whom we are indebted for the information asserts that the leaders of the revolution would have been so easily satisfied. Both schemes have equal claims to novelty. Dean Tucker's is thus illustrated.

Crown'd be the man with lasting praise,
Who first contrived the pin,
To loose mad horses from the chaise,
And save the necks within.

See how they prance, and bound, and skip,
And all control disdain!
They bid defiance to the whip,
And tear the silken rein,

Awhile we try if art, or strength,
Are able to prevail;
But hopeless, when we find at length,
That all our efforts fail.

With ready foot the spring we press;
Out jumps the magic plug;
Then disengaged from all distress,
We sit quite safe and snug.

The pamper'd steeds, their freedom gain'd,
Run off full speed together,
But having no plan ascertain'd,
They run, they know not whither.

Boys who love mischief, and of course,
Enjoying the disaster,
Bawl—Stop them, stop them, till they're hoarse,
But mean to drive them faster.

Each claiming now his natural right,
Scorns to obey his brother;
So they proceed to kick and bite
And worry one another.

Hungry at last, and blind and lame,
Bleeding at nose and eyes,
By suffering grown extremely tame,
And by experience wise;

With bellies full of liberty,
But void of oats and hay,
They both sneak back; their folly see,
And run no more away.

Let all who view the instructive scene,
And patronize the plan,
Give thanks to Gloster's honest Dean,
For Tucker thou'rt the man!

From the London Christian Observer.

THE RIGHT REV. THOMAS BURGESS, D. D., LORD BISHOP OF SALISBURY.

In our number for last January we commenced a memoir of our late venerable friend, Bishop Burgess, but delayed the completion of it, hoping to have the advantage of the expected authentic memoir by Mr. Hartford, of Blaize Castle, the munificent benefactor to St. David's College, to whom the bishop left the disposition of his papers, in conjunction with Mrs. Burgess; with his wish expressed twelve months before his death, that if any life of him were published, Mr. Hartford should be the biographer. Mr. Hartford's work, however, not having yet appeared, we will not allow the last number of our present volume to go out without the completion of our brief notice; though it will be shorter and more desultory than we had intended, as we hope to supply other particulars when the authentic memoir is published.

In our last paper we traced the bishop's early history up to the time of his becoming fellow and tutor of Corpus Christi College, and being admitted to holy orders. A friend who knew him at that period, in writing to us, says:

"He was greatly valued for his talents and assiduity in the sphere in which he moved, and much admired and esteemed by all persons interested in the promotion of sound and elegant literature at home and abroad: but his deportment was so modest, and his habits were so retiring, that his merit procured him much less public notice than others have attracted with much inferior pretensions. His acquaintance with Greek literature was acknowledged to be very profound; but had he not fallen under the eye of Bishop Barrington, who had a peculiar pleasure in discovering and rewarding unambitious merit, his feet would probably rarely have stepped out of classic ground, and the walks of the academy." Bishop Barrington made him his chaplain, and collated him in 1787 to a prebend in Salisbury cathedral: and when he was translated to the See of Durham, he carried Mr. Burgess with him, and installed him in his cathedral there.

A circumstance which occurred during Mr. Burgess's residence with Bishop Barrington at Mongewell, as his lordship's chaplain, shows the decision and independence which, notwithstanding his diffidence of manner, marked his character. The bishop on some occasion had not treated him with the consideration due to his station and personal claims to respect. At that period he had not given up his rooms in college, although he rarely occupied them, except when he came to consult the libraries in the university. Without noticing what he considered reprehensible in the Bishop of Durham's demeanor, he mounted his horse, and riding over to Oxford quietly resumed his station at Corpus, and resolved, rather than submit to what he considered an indignity, to forego every prospect of preferment, and to rely upon his own abilities and exertions for support; strenuously refusing the advice of all his friends to return to Mongewell, till Bishop Barrington, with a generosity of spirit that did him high honor, expressed his sincere regret at what had taken place, and himself earnestly solicited his return. At this moment Mr. Burgess's entire dependence for advancement was upon the Bishop of Durham, and in vindicating his station as chaplain to the prelate, he ran a risk of ruining every worldly prospect. Happily for both parties, the one was anxious to repair, the other not desirous to resent, an injury which was unintentionally inflicted.

Mr. Burgess's next advancement took place under the administration of Mr. Addington, who had been his fellow-student at Winchester and Oxford, and who, unsolicited, conferred on him, in 1803, the vacant See of St. David's. A friend mentions to us, that Lord Sidmouth assured him that he was induced to select Mr. Burgess, by his conviction alone, without any application being made to him in his behalf, that his deep and sincere piety, coupled with his great attainments in sacred literature, qualified him above any other man to succeed to the dignity. The selection of fit persons to be recommended to deans and chapters for election for the Episcopal office, has not always been so conscientiously made. Hannah More once told us, that she was one day congratulating Lord Sidmouth, that if his short-lived administration had done no other good, it had made Dr. Burgess a bishop; upon which his lordship replied "Ah!—but we made Pelham too!" thus proving, that though private information and friendship happened to have fixed on a good bishop, family and political interest were quite as potent in foisting in a bad one. If any thing shall unhappily overturn the Church of England, it will probably be this too frequent subjection of the Episcopal office to the favoritism of courts and cabinets. Till the Church has, if not the actual election of her spiritual rulers, which she ought to have, yet at least, an effective veto upon unfit appointments, she will neither enjoy the prerogatives of a Christian society nor be able to rise to the exigences of her actual condition.

From the moment of his elevation to the episcopal bench, the learned prelate displayed the most devoted and exemplary attention to the concerns of his diocese, and was unceasing in his efforts to benefit those placed under his jurisdiction. In so saying we do not mean that he was so thorough a man of business and detail as it is desirable a bishop of the Church of England should be. On the contrary, with the best wishes and intentions, and though personally self-denying and laborious, yet his addiction to various pursuits of biblical and ecclesiastical literature, to which he considered himself sacredly bound to devote much attention, and a habit of abstraction and frequent forgetfulness of passing scenes are said to have diminished his efficiency as a prompt and active supervisor, as the name of his office implies. There was certainly an impression in his diocese and elsewhere, that if his lordship happened to be engaged in some elaborate critical research, a communication upon current business might chance to be overlooked, or not be immediately replied to: so that it was playfully said, if you wished to insure his lordship's opening your letter and sending a reply, you should write "1 John v. 7," on the outside. We think that the weak state of his lordship's eyes, which rendered writing and reading, especially manuscript, very painful to him was often the cause of the alleged delays; and that some things being put off on this account, at the moment, were forgotten till he was reminded of them by a second communication. We recollect in looking over a list of the returns of the collections of the Society for the Propagation of the Gospel, in 1819, that there was nothing from the Diocese of St. David's, and upon inquiring the cause, being told that his lordship had forgotten to send round the king's letter, and to give directions to his clergy upon the subject. We think it more probable if no collection came in eventually, that his lordship considered that his own diocese required all that could be raised for religious objects—as we have heard him make that remark on some other occasion; but the story was considered characteristically probable, if not true.

In speaking therefore of the bishop in his diocesan character, we referred rather to his large views and plans, and his indefatigable zeal in prosecuting them, than to any particular aptitude for the details of daily business; though no prelate could be more anxious that all the arrangements of every parish in his diocese should be carefully adjusted; and we remember his once remarking to us, that some of the ordinations which had given him most satisfaction, were those of officers of both services after the termination of the war; for, said he, speaking of one of these individuals, he seems to consider his parish his ship, and walks it as he would the quarter-deck, knowing and regulating all its concerns, and keeping every thing in admirable order.

Among the plans which we have alluded to, may be mentioned the institution of the diocesan "Church Union Society," and the establishment of St. David's College. The object of the Church Union Society was to distribute Bibles, Prayer-books, and tracts among the poor; to establish libraries for the clergy; to facilitate the means of education to young men intended for holy orders; to encourage the establishment of English schools, and also of Sunday schools. These plans may not now seem very remarkable; but when Bishop Burgess proposed them in 1804, they bore the stamp of novelty almost as much as of utility. The bishop recommended each new incumbent to give one-tenth of a year's income to the institution, and he began by setting the example. He attached peculiar importance to that part of the plan which related to clerical education; there was a lamentable deficiency, he said, both of spiritual qualification and professional attainment among the clergy, especially in Wales; and he endeavored to awaken the attention of the Church to both these subjects by proposing premiums for essays, some confined to his own diocese, others open to the members of Oxford and Cambridge, and the clergy generally. Among the latter there were four which were intended to form a series, though the bishop we believe printed only one of the set. The subjects were, 1. What is conversion? 2. Can a clergyman be an unconverted character? 3. What are the signs of conversion and unconversion in a clergyman? 4. How may an unconverted clergyman be best brought, by the blessing of God, to a sense of his sin and danger? These theses gave great offence in some quarters, as being calculated, it was said, to disparage the clergy in public opinion; but the bishop was upheld by the approbation of some of his reverend and right reverend brethren whom he consulted; among whom, if we mistake not, were Bishop Barrington, and Dr. Howley, then Regius professor of Divinity at Oxford.

To complete and perpetuate his plans, he projected St. David's College, since established at Lampeter. He proposed his plan if we recollect rightly, as long back as the year 1807; in four or five years he had raised £5000 towards the object; but a much larger sum was needed; besides which other impediments arose, so that the foundation was not laid till 1822, and the college was not opened till 1827. It has been admirably conducted, chiefly through the zealous exertions of its learned, able, and pious Vice-Principal, Dr. Ollivant; and has proved a great blessing to the Principality. The bishop proposed a very large and liberal course of instruction, general and theological; but it would not be doing justice to his lordship, did we not add, that though he entertained very exalted views of the importance of Hebrew and classical literature to a clergyman, no prelate could urge more strongly the necessity of those studies which directly bear upon personal religion and its practical operations. As we find that his lordship's views have been misunderstood, as though he placed clerical proficiency chiefly in matters of criticism and controversy, we will quote a few remarks from a work which he printed in 1822, not for sale, but only to be "distributed as presents to a few friends," and which therefore is not easily accessible. The work was a Vindication of Bishop Cleaver's edition of the Lacedemonian decree against Timotheus: but the bishop digresses to defend Bishop Cleaver's list of books for the younger clergy against the "injustice" of Bishop Marsh; whose remarks, he says, "appear calculated to mislead the younger clergy, by confounding the order of their studies, and withdrawing their attention from what ought to be the first and last object of their ministry. Bishop Cleaver's classification, he says, leads the student to consider the obligations of his profession; "a strong sense of duty; devout feeling and personal religion; a decided conviction of the truth of Christianity; a thorough knowledge of the Scripture, its doctrines, its ordinances; and a zealous attachment to the Church of which he is a member;" and hence the "study of professional duties; prayer; the evidences of the Gospel; daily study of Scripture, with comments and other subsidiary means; its doctrines; the ordinances of Christ and his apostles; and ecclesiastical history and law." He then animadverts upon Bishop Marsh's course, adding: "The knowledge of Christ, and of the means of man's salvation, should be the governing principles in Christian theology." His lordship of course urges a due attention to critical studies; but he qualifies his remarks by saying, "But Providence has so mercifully taken care for our instruction in the great business of our salvation, that the important truths which most nearly concern us are the least embarrassed with difficulties, and require none of the aids of elaborate philology." The ministerial student's whole course, he says, should be to qualify him for "his pastoral duties;" not merely to secure "literary and professional acquirements," but to "bring into exercise, and to perpetuate those serious and interesting impressions under which he pledged himself to the faithful discharge of his pastoral duties on the day of his ordination."

The bishop is understood to have repeatedly declined the offer of translation to a more lucrative see; till at length in his latter years finding the distance of St. David's from London very inconvenient to him, and other reasons combining, he upon the death of Bishop Fisher of Salisbury, in 1825, accepted the nomination to that diocese, which had been procured for him upon the representation of the Bishop of Durham to Lord Liverpool. Throughout the twelve years during which he was spared to preside over the Diocese of Salisbury, he labored zealously, as he had done at St. David's, to improve the means of divine worship, to correct neglect or irregularity, and to increase and nurture the flock committed to his charge. The extended range of his benevolence was attested not only in the munificence of his contributions to public works of charity, but in the unobtrusive deeds of private almsgiving, and in the prosecution of any good and useful work.

* * * * * * *

The venerable poet, Canon Bowles, an author of more than fifty years' standing, and who still survives at an age prolonged far beyond the ordinary lot of man, favors us with the following memorandum with which we close our desultory narrative;—

"Perhaps the Editor of the Christian Observer might think it worth mentioning, that in his 79th year the good bishop occupied himself in adding some lines, which he thought would suit the character of Ken's Morning Hymn. He gave them to me, but I know not where I laid them. The anecdote is curious, for our poor friend had never occupied his thoughts in metre; and I told him that such '*rhymes* as he had introduced, Non Dii, non homines,' &c. However he retained them somewhat modified, but was correcting a sheet of some critical and religious observations, like venerable Bede, on the very day of, or the day before his death, in bed; and when his end evidently approached, his last wish was expressed to be buried in the cathedral next to the relations of Bishop Ken, whose verses he imitated. He was accordingly laid in his last rest, 'with chants of service clear;' the very next grave to William Hawkins—great nephew to Ken, and who wrote his life. William Hawkins' daughter lies near—and his beloved nephew—Ken's nephew—Canon Walton, son of Isaac Walton Piscator. William Hawkins was only son of Dr. Hawkins, Prebendary of Winchester, who married *Isaac Walton's daughter* by the *sister* of Ken. I have written hastily, but can assure you of the fact respecting our poor bishop's dying swan-like melody, if you think it worth noticing."

From the London Christian Observer.

ON ALLEGED SPONTANEOUS ANIMAL AND VEGETABLE PRODUCTION.

In referring back to the curious facts mentioned in the review of Mr. Crosse's experiments in your number for last January, pp. 58–64, I am reminded of some remarkable records of a similar character, collected by that judicious Christian philosopher Dr. Dwight. The account will be found in his "Travels" (Vol. ii. Letter x. of the Journey to Vergennes); but as that massy and (as a whole) unreadable work is not likely to be in the hands of many of your readers, I think the passage will be well worth reprinting; more especially as Mr. Crosse's "maggots" have revived the absurd and long-exploded doctrine of spontaneous animal and vegetable production; and we are told, as gravely as atheistically, that the time may come when the chemist in his laboratory will manufacture new and unknown forms of living existence; that he shall hatch chickens without eggs; and that as "organization is life," we have but to hit upon some hitherto undiscovered application of electro-magnetism, or other subtile agents, and forthwith, as by the wand of an enchanter, we shall fabricate full-grown whales or elephants, as easily as Mr. Crosse does mites. I do not know that Mr. Crosse himself derives from his experiments any improper conclusions; or that he attempts to come to any conclusion at all upon the very remarkable circumstances which he has brought to light: but there are those who do not scruple to build upon them the most absurd and atheistical hypotheses, too aptly illustrating the declaration of Holy Writ respecting all irreligious philosophists of every age, that "professing themselves to be wise, they became fools." Need we go further for proof of this, than to the recent statements of certain infidel experimentalists in Gower-street, upon animal magnetism? The following are Dr. Dwight's facts:—

"The lands which have here been once cultivated (he is speaking of Addison in Vermont) and again permitted to lie waste for several years, yield a rich and fine growth of hickory. Of this wood there is not, I believe, a single tree in any original forest within fifty miles from this spot. The native growth is here white pine; of which I did not see a single stem amid a whole grove of hickory. Similar specimens of an entire change in the forest vegetation are common in many, perhaps in all, parts of New England, where the land has been cultivated, and again covered with wood. *This change is commonly attributed by unthinking, as it has often been by thinking, men to equivocal generation, the material element being supposed to possess a chemical power of originating and perfecting vegetation without aid of seeds.* To support the supposition, however, philosophy, although she has frequently adopted it, *has never been able to find a single fact or to allege a particle of positive evidence.* The opinion obviously contradicts all known analogy, and is sustained only by that broken reed, inexplicableness.

"The seeds of vegetables, when lodged beneath that thin stratum of earth within which they can germinate [that is, beyond the reach of atmospheric influence,] have no apparent tendency to decay, but continue to possess all their vegetative power through an indefinite number of centuries. When the existing forest is cut down, and its seeds are destroyed by cultivation, those which were shed by a more ancient growth, being thrown up by the plough within the limits of this stratum, spring in their turn, and cover the surface with trees of a new kind. The following facts will throw some light on this subject. A field, about five miles from Northampton, on an eminence called Rail Hill, was cultivated about a century ago. The native growth here, and in all the surrounding region, was wholly oak, chesnut, &c, As the field belonged to my grandfather, I had the best opportunity of learning its history. It contained about five acres, in the form of an irregular parallelogram. As the savages rendered the cultivation dangerous, it was given up. On this ground there sprang up a grove of white pines, covering the field, and retaining its figure exactly. So far as I remember, there was not in it a single oak or chesnut tree. Pines were as thick as they could conveniently grow; and when I first saw them, about the year 1760, had attained a considerable size. When I last saw them, more than twenty years afterwards, they were large trees; yet there was not a single pine whose seeds were, or probably had for ages been, sufficiently near to have been planted on the spot. The facts, that these white pines covered this field exactly, so as to preserve both its extent and figure, and that there were none in the neighborhood, are decisive proofs that cultivation brought up the seeds of a former forest within the limits of vegetation, and gave them an opportunity to germinate. The regularity and limits of the process are entirely inconsistent with the doctrine of equivocal generation.

"A respectable farmer in Guilford informed me, some years since, that, thirty years before the event to which I principally refer in this paragraph, took place, his father while reaping a field of wheat, found a quantity of chess, which he directed his laborers to reap also, and bind in bundles, to be carried home for fodder. On the day when the wheat was carried home, it was inconvenient to carry the chess; it was, therefore, thrown together upon a bawk [*balk*, the margin of a field, where the plough is balked, and obliged to turn: it is not in Johnson] or head-land. The following night it was drenched with rain, and was finally left to rot upon the place. Thirty years after this fact, the field having come, by his father's death, into the possession of my informant, it became necessary to make a new fence between that and another bordering upon it; but as a considerable number of bushes had grown up upon the head-lands on both sides, he concluded to remove the fence, and break up these head-lands. The ground was accordingly cleared and ploughed, and on the spot where the chess had been thrown, there sprang up a new crop of chess, as evenly spread as if it had been sown by a skilful hand.

"The Hon. Judge Reeve, of Litchfield, told me, some years ago, that a farmer of his acquaintance having sown turnips, and suffered some of them to remain on a field, they produced seed the following year, which was scattered on the ground. For twenty-five afterwards—that is, to the time when the fact was mentioned to me—whenever this field was ploughed, turnips in considerable numbers sprang up in this spot.

"Mr. Parker, an English gentleman from Yorkshire, who came, some years since, to the United States, as the agent from the merchants of England to the government of this country, informed me that a tract of marshy ground, on the eastern coast of England, had, some years before been purchased by several gentlemen, and drained. On the earth, which was thrown out of the ditches cut through it, there sprang a great quantity of white mustard. As this plant had not been known to grow any where in the vicinity, within the remembrance of any living man, its appearance excited much curiosity. After many schemes to account for it had been proposed, and rejected, it was found, that, two hundred years before, white mustard had been extensively cultivated on the same spot by a colony of Dutch settlers.

"I could easily add other instances to these, a number of which have fallen under my own observation, but it must be unnecessary. If seeds will continue possessed of vegetative life for twenty years, they may unquestionably, continue possessed of it two hundred, two thousand or twenty thousand. There can, therefore, be no difficulty in assigning the cause of any phenomenon like that which gave birth to this discussion.

"I will conclude these observations by mentioning a remarkable fact, communicated to me by the Hon. Judge Chipman of Vermont. The gentleman told me, while I was at Rutland on this journey, that, when he resided at Kingston, in the county of Addison, their customarily sprang up, in the cultivated fields on his estate, an immense multitude of cherry trees, of a peculiar species. The original forest was here composed of beech, maple, hemlock, &c., and appeared as ancient as any American forest whatever! It was perfectly destitute of those cherry trees. As he was walking in a field newly broken up, and recently ploughed, he observed the infant stems of these cherry trees sprung up in very great numbers. His workmen, who believed in the doctrine of equivocal generation, triumphantly asked him, whence he supposed these trees to proceed. Without answering the question, he forced his hand a little distance into the earth, and drew up a handful of cherry stones."

It may be questioned whether there is any thing more wonderful in Mr. Crosse's facts than in some of these. Assuredly the eggs of the *acari* might lie in a dormant state, and continue so for an indefinite period, till roused into activity by the stimulus given to them by long continued voltaic or other appropriate action; without any necessity for supposing that such eggs never existed, or were produced by chemical action. To violate all known fact and analogy at sight of one single unexplained occurrence, is to subvert the whole Baconian system of philosophy, and to go back to the "occult causes" of the most ignorant and barbarous ages.

Sorrow is a kind of rust of the soul, which every new idea contributes, in its passage, to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.

Johnson.

"AMERICAN EDUCATION,"

BY REV. BENJAMIN O. PEERS.

This volume, the mature fruit of ten or fifteen years reflection and experience, is one of the small class calculated to lead the public mind. Its prominent design is to urge the importance of general Christian education in this country by means of common schools; and this it enforces with cogent reasoning, and eloquent considerations, addressed to clergymen, legislators, and parents in general.

Whether this grand feature of the Prussian system will ever receive a national adoption here, it would be difficult, at this time, to judge. But whatever course the civil authorities may pursue, the Church is certainly bound to arouse herself. For addmitting, as she must, that the best channel of her influence is the natural and hallowed medium of parental interest and affection, yet when this fails, the Sunday school will hardly be thought sufficient to administer the sincere milk of her instruction. The youthful mind and heart are too yielding, not to be moulded rather by the operation of six days practical education, than the speculative enforcement of the seventh. Doubtless this effort should not be abandoned, but as certainly it should not be rested in.

The resolution passed, and the committee appointed at the last General Convention augur a happier day for the Church. It is to be hoped that this is the first step to a complete plan for giving efficacy to the fundamental principle we profess, that little children are capable of coming to Christ to learn to love and serve him all their lives.

The forcible remarks of Bishop Onderdonk on this topic, contained in his last address, ought to be pondered by parents. As patriots we must transmit to our children the truths of republicanism—as Christians we must believe that system of instruction grossly deficient, if not pernicious, which is not based upon the Bible—and as Episcopalians we must inculcate our distinctive belief and practice; though these should seem no more than the embodying that spirit which deprived of the substance of external forms, acts but imperfectly upon the world, if it do not entirely depart from it. Let the ground be honestly taken, and unflinchingly maintained, that there can be no true education for this life without that which prepares us for another, and that in imparting that education he is the best guide who respects the ripe counsels and impregnable institutions of eighteen centuries. The cry of sectarianism will startle no one who is anxious for the interests of his children and of truth.—*Utica Gospel Messenger.*

From the Church.

SANCTIFICATION OF THE SABBATH.

"And God blessed the seventh day, and sanctified it."—*Gen.* ii 3.

"It is a little remarkable," says Captain Scoresby, in his voyage to Greenland, "that during the whole of the voyage, no circumstances ever occurred to prevent us engaging in public worship on the Sabbath-day. In a few instances, the hour of worship could not be easily kept, but opportunity was always found of having each of the services in succession on a plan adopted at the commencement of the voyage. And it is worthy of observation, that in no instance when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed, eventually, to have been a loss to us, for we in general found, that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath-day, succeeded in their endeavors to promote the success of the voyage, we seldom failed to procure a decided advantage in the succeeding week. Independently, indeed of the divine blessing on honoring the Sabbath-day, I found that the restraint put upon the natural inclinations of the men for pursuing the fishery at all opportunities, acted, with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Were it not out of place here, I could relate several instances in which after our refraining to fish upon the Sabbath, while others were thus successfully employed, our subsequent labors succeeded under circumstances so striking, that there was not, I believe, a man in the ship who did not consider it the effect of the divine blessing."

CLERICAL INTREPIDITY.

"Be strong and of a good courage, fear not, nor be afraid of them."—*Deut.* xxxi. 6.

Dr. Hackett is recorded as the last man in England who persisted to read the liturgy after it had been proscribed by the Parliament; and the following anecdote is given by his biographer, illustrative both of his attachment to the Church and his holy courage. One Sunday, while he was reading the Common Prayer in his Church, a soldier of the Earl of Essex came and clapped a pistol to his breast, and commanded him to read no further. The Doctor, not at all terrified, replied, "*I* will do what becomes a divine, and *you* may do what becomes a soldier." The tumult was quieted for a time, and the Doctor permitted to proceed.

HEROISM AND PIETY.

"The Lord said unto Joshua, Be not afraid because of them; for to-morrow, about this time, I will deliver them up all slain before Israel."—*Joshua* xi. 6.

During the awful moments of preparation for the battle of Camperdown, Admiral Duncan called all his officers upon deck, and in their presence prostrated himself in prayer before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection—his family to his care—his soul and body to the disposal of his Providence. Rising then from his knees, he gave command to make an attack, and achieved one of the most splendid victories in the annals of England.

EQUIVOCATION REBUKED.

"Sisera said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No."—*Judges* iv. 20.

Bishop Atterbury was once addressed by some of his right reverend coadjutors to the following effect:—"My lord, why will you not suffer your servants to deny you, when you do not care to see company? It is not a lie for them to say, your lordship is not at home, for it deceives no one; every body knowing it means only your lordship is busy." He replied, "My lords, if it is, which I doubt, consistent with sincerity, yet I am sure it is not consistent with that sincerity which becomes a Christian bishop."

PANORAMA OF JERUSALEM.

As the Holy City has recently become the field for researches of a distinguished American professor, the grand picture now exhibiting at the new Rotunda, in Prince street, should be a more interesting object of study. Professor Robinson writes, that he has made important discoveries in and about Jerusalem, which throw much light on, and tend to elucidate, the Scriptures. Although the East has been visited and described by several recent travellers, we get but little actual information, as their books are a mere record of personal adventure. No work of modern times contains the information that is to be found in "Pococke's Description of the East," published more than a century ago—for the reason, that no recent traveller had the store of Oriental learning possessed by Pococke. The Eastern traveller should be able to decipher at once all Hebrew, Arabic, Greek, and Turkish inscriptions with which he meets. Professor Robinson, from his extensive knowledge and research, will be able to bring much to light in the way of inscriptions; and, it appears, that even within the walls of Jerusalem, he has made interesting discoveries. We look with anxiety for the return of this gentleman, and the result of his researches in and about Jerusalem; and would recommend those who feel an interest in this subject, to become familiar with the appearance of this city and the country around it, by frequent visits to the Panorama. Since we have made ourselves familiar with the venerable city from frequent visits to this admirable picture, we read with renewed pleasure all works that relate to it.

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